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POETRY.

For the Churchman.

LAPSING AFTER MEANS OF GRACE INEFFECTUALLY USED.

And am I he that did so lately share
In sacred fellowship with all the saints,
That feast medicinal for such complaints?
For thereupon mine old disorders are
All broken out afresh!—O vain is prayer,
Nor sacraments avail—my spirit faints
Though daily fed—my sinful body taints
Despite its life renewed, and, clothed, grows bare!
Take pity, O take pity on me, Lord!
Think on my suffering and forgive my sin,
And from the wicked—(thine avenging sword)—
Deliver me, by mine own ill desires
Punished enough! myself, chief foe within,
Subdue, but not destroy in quenchless fires.
For lo, the earthly tires,
And Nature is exhausted while she burns;
The ashes of her lusts Disgust inurns.
But still for what she yearns
The spirit seeks, and if she seek in vain
Still vainly seeks with ever-growing pain.
Even so returned again
To their disgustful food that Serpent train,
When, growing from Hell's soil,
Those hateful trees their taste did cure and foil,
While they writhed round the same in many a painful coil.

October 14, 1839.

MEMORY.

BY WORDSWORTH.

A pen, to register; a key
That winds through secret wards;
Are well assigned to Memory,
By allegoric bards.

As aptly, also, might be given
A pencil to her hand;
That, softening objects, sometimes even
Outstrips the heart's demand;

That smooths foregone distress, the lines
Of lingering care subdues,
Long-vanished happiness refines,
And clothes in brighter hues;

Yet, like a tool of fancy, works
Those spectres to dilate,
That startle conscience, as she lurks
Within her lonely seat.

O that our lives, which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch!

Retirement then might hourly look
Upon a soothing scene,
Age steal to his allotted nook,
Contented and serene;

With heart as calm as lakes that sleep
In frosty moonlight, glistening;
Or mountain rivers, where they creep
Along a channel smooth and deep,
To their own far-off murmurs listening.

THE DUTY OF MAINTAINING CHURCH PRINCIPLES.

Before dismissing the subject of the uncompromising maintenance of principle in opposition to that which passes in the world for liberality, I must offer a very few observations relating to what are sometimes called the peculiarities of the established Church. I shall not occupy your time by an endeavor to refute the shallow and unscriptural notion, that Christian unity and charity consist in the establishment of a commodious sort of understanding among parties divided in religious communion, that they agree to differ. Certainly they ought to endeavor to live in peace, and in the interchange of all Christian good offices; and it is equally certain, that each ought to rejoice in every instance in which another may promote the cause of Christ, and be ready to put the most liberal construction (I do not avoid the use of the word, for true liberality is a beautiful feature of the Gospel) upon all the proceedings of separate bodies, or individuals belonging to them. We ought to honor and to imitate all who love the Lord Jesus Christ in sincerity, although they walk not with us. And it would be as difficult to deny, as it would be criminal to wish to deny, that the blessing and grace of God is often with those whose ministry we regard as irregularly constitued. But with all this, I conceive that we place ourselves in a very false position, and fail to act, in one point, the part which God has assigned to us in the world, if ever we adopt that language, or lend ourselves to those proceedings in which the Church is regarded as a sect among sects. It is quite foreign to my purpose to argue here the question of Episcopacy: but if we believe that the apostles founded and framed an Episcopal Church; if we trace the plan of such a Church in the Scriptures; if, following up our inquiries, to throw light on the question by comparison of Scripture with early ecclesiastical records, we arrive at that conclusion which enables us, with the incomparable Hooker, to challenge the opponents of our system, that they show but one Church upon the face of the whole earth, from the apostolic times to the Reformation, that was not episcopal; if all the remnants of ancient Churches now existing in the east, have preserved this constitution from their beginning, and our own Church has opened interesting communications with them which may be designed to lead the way to their renovation in holy communion with ourselves; if the real strength of Rome consists only in the multiplied divisions and unseemly disarray of the Protestant Churches; if this can never be cured so long as the vicious principle is admitted that Christians may lawfully form new societies, and create new ministries, at will; if it was the singular blessing of our own, among other Churches, at the Reformation, to preserve the ancient order and the uninterrupted succession of her hierarchy; if, lastly, these principles are so pointedly recognized, so fully received and acted upon in her practice, that we accept the orders as valid of a Romish priest who recants, although we re-ordain all Protestant ministers who pass over to us from non-Episcopal Churches;—then, with this chain of facts before our eyes, I do conceive that we are wanting alike in our consistency as Churchmen, and our duty in the Church universal, if, swayed by the stream of prevailing opinion, studying an ill-understood popularity, or even prompted by an amiable spirit of conciliation, we consent to prejudice the exclusive character of our ministry, and voluntarily descend from the ground which we occupy with our people, and other protestant Episcopalians, as a distinct and peculiar body among the Churches.

And is this to exalt ourselves, and to preach ourselves instead of Christ Jesus our Lord? Far otherwise than this; if rightly considered, our claims to apostolic order and succession—as is well pointed out by a late and excellent colonial prelate, (Heber.) should humble us in the dust, under a sense of the greatness of our calling so far above our worthiness and strength. Whatever affords a heightened view of the office which we hold, and the part which we have to sustain in the Church of God, can only, or should only, prompt us to deeper earnestness in seeking that sufficiency which is of him alone.

I bless God that there is not wanting good evidence among us of our having recourse to that sufficiency; but what a field is before us! how ought we each to labor that we may gather with our Lord, and how importunately to pray that more laborers may be sent forth into the ripening harvest which spreads itself around us!—that larger blessing may descend upon those institutions at home (foremost amongst which we must mention the venerable and munificent Societies for the Propagation of the Gospel and Promoting Christian Knowledge) and those endeavors upon the spot, of which it is the object to supply our destitute settlements! I am disposed also to think, and I shall take occasion, from our meeting, to follow up the suggestion, that we might, with much advantage, establish in this diocese a Church Society, similar to that which has been framed under the auspices of an able and zealous bishop in the neighboring diocese of Nova Scotia.

In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful offices of her liturgy, there is a principle to be observed, of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger, from local circumstances, of partially falling into disregard,—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they were clothed. The preface to the Common Prayer-book, the canons and the rubrics, more particularly in the communion office, afford sufficient evidence of the care which was wisely taken by our holy reformers, while they purged away from our worship the cumbrous pageantry of superstition, to preserve the utmost gravity, solemnity, and order, in the public ministrations of the Church, and to shed over them a venerable air, fitted to remind men of the awe with which they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the sanctuary, the several appendages and distinctions of our national Churches, are all designed to aid in this effect; and as servants of the Church, we ought to act in the spirit, and, wherever we can, according to the letter of her regulations. The disuse, upon the ordinary occasions of life, of a distinguishing ecclesiastical dress, is a departure from wise and venerable rules, from which our clergy ought never to take license to depart farther than, according to the now received usage, they are obliged to do. They should never betray a disposition to secularize the character and office which they hold. And in the actual performance of any ecclesiastical function, no deviation can be justified for which the plea of necessity cannot be advanced. No needless irregularity should be suffered to creep into our performance of official duty, which may settle by degrees into a precedent. To pass, however, to considerations of a higher nature, I would observe, that among very many disadvantages attaching to our situation as a colonial branch of the Church, we have our advantages too; and it is not the least of these, that, in many parts of the diocese, we are less trammelled by circumstances in making an approach to that holy discipline, the restoration of which, according to the language of the Church herself, is "much to be wished." The existence of any such advantage ought to be turned to the utmost account. Instances have not been wanting in this diocese, in which communicants who have given scandal by some irregularity, have made public reparation to the assembled company of worshippers; and I cannot but commend the endeavor, which has been used with success by some of our clergy, to revive the practice enjoined in the Prayer-book, that persons desirous of presenting themselves at the Lord's Supper, at least unless they are accepted and constant communicants, should intimate their purpose beforehand to their pastor.

I could enlarge upon this topic, and there are others which I could wish to notice, particularly the encouragement and the direction of Sunday schools, were it not time that (if I may borrow the allusion) I should draw in my sails and make for the shore. I will only say, then, in conclusion, that if, as I have intimated in the course of these observations, we stand as a distinct and peculiar body, in virtue of our being a branch of the Episcopal Church, this is not the highest or the most important peculiarity by which we should be marked. Our distinction as Episcopalians will very little avail us, unless we take heed that we are not behind others in the genuine characteristics of the people of God; "a peculiar people," in the language of one apostle, "zealous of good works"—"a chosen generation;" according to the description of another, "a royal priesthood, a holy nation, a peculiar people, who show forth the praises of Him who hath called us out of darkness into his marvellous light." This is the mark which we should set before our followers, and to the attainment of which we should seek to lead them on. We should keep clear and conspicuously bright the lamp of holy truth, which as the priests of the temple, we are appointed to watch; holding forth constantly to view (for this is the life and light of the Church, and in exact proportion as it is obscured, our ministry fails of its purpose) the salvation of sinners through the free grace of God in Christ Jesus. We should magnify the love which was displayed in the rescue of a guilty race, and in the gift of the spirit of holiness; we should press these things home to the bosoms of our hearers, and teach men to make them their own; we should labor night and day to awaken those who are plunged in the sleep of sin, and to dissipate the dreams of those who smooth over the doctrines of the cross, and are satisfied in conscience, because they satisfy the nominally Christian world. We should regard it as the business of our lives to be instrumental in "turning men from darkness to light, and from the power of Satan unto God." And even if it were to please God that we could turn but one, shall we not think the labor of our lives to have been better spent than in the pursuit, however successful, of any worldly object, when we remember, for our encouragement, the value of one immortal soul, as set forth in the declaration of Him who paid its ransom, that "there is joy in the presence of the angels of God over one sinner that repenteth?"—*Bishop of Montreal's Charge*, 1838.

From the Episcopal Magazine and Church of England Warder.

WESLEY AND CALVINISM.

Although the modern followers of John Wesley may repudiate the more rigid tenets of those of Whitfield, yet their opinions on grace and justification are all the natural products of the Calvinistic system. Their opinions of assurance, sudden impulses, and conversions, with their consequent theory of regeneration, all naturally arise out of the same dark and horrible system. Wesley taught that all men who are to be saved, must experience a conversion, which he represents to be always sudden, in a moment, with the rapidity of lightning. "I could not comprehend," says he, "what was meant by an instantaneous work; I could not understand how this faith could be given in a moment; how a man could be turned from darkness to light; from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles; but to my utter astonishment found scarce any other instances there of other than instantaneous conversions; scarce any other so slow as that of St. Paul, who was three days in the pangs of the new birth."

Now these pangs, which by the way to speak by analogy, it is the mother that feels, and not the child, he describes, in different parts of his journals, to be "Alternate extremes of weeping and of laughter: sobs, and shrieks, and groans, and wailing and gnashing of teeth; the voice now stifled by agony, and now bursting forth in tones of execration, blasphemy and despair! tremors, and faintings, and droppings to the ground, as if struck by lightning and thunder; paleness and torpor; convulsions and contortions, as if in the pangs of death; as out of the belly of hell; things terrible to behold, too terrible to be borne, and which words cannot describe." These are the pangs which Wesley says precede the new birth; but which I am sure neither the Church nor the Bible any where countenances. In one of his sermons, he says, that "he who knows no time when he hath need of such a vast and mighty change, as a change from darkness to light, from the power of Satan unto God, from death unto life, may by this also know, if he give himself leave to think, that he is not born of the Spirit, that he has never yet known God, but has mistaken the voice of nature for the voice of God." Then, when this latter mistake is removed, come the pangs above described, and which are similar to the "effectual calling" of the Westminster Confession of Faith.

Yet let any sober Christian compare these *vain assurances* with the doctrine taught by our Redeemer to Nicodemus, and faithfully handed down by the Church, and he will have no hesitation in believing that the heavenly seed sown in holy baptism springs and grows up we know not how: first the blade, then the ear, after that, the full corn in the ear. Assurance, in the Calvinistic sense, is a mere delusion of Satan, the result of spiritual pride and hypocrisy, which the deceived soul mistakes for assurance of salvation. Satan is never more formidable than when he assumes the appearance of an angel of light; he then substitutes some delusion which resembles a Christian doctrine, mixes poison with our wholesome food, puts darkness for light, and light for darkness; and like an eminent M. P., would make us believe that "black is white." It is remarkable, says a powerful writer, that Wesleyanism, "in conveying a call to repentance, so treats the penitent, that persons are placed thereby, not in the position of servants, but are called to strong spiritual joys and assurances, and assume at once the character, as it were, of sons, and the privileges of adoption. And not only this, but afterwards *internal emotions, and sensibly felt assurances*, are considered so essential as to take the place of obedience. And these two circumstances form in fact the very characteristic of that sect."

On the subject of justification, Wesley affirmed that "the condition of our justification is *faith alone*, and *not* good works; that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth, (compared to which, transubstantiation, and a hundred more, are trifles light as air,) is, that we are justified by works, or (to express the thing a little more decently) by faith and works." This is again the Calvinistic doctrine, as it is imbodied in the Westminster Confession. "Faith, thus receiving and resting on Christ and his righteousness, is the *alone* instrument of justification." I would, however, submit it to the Wesleyans, and those who may adopt the same opinion, whether or not this faith for which they contend, is not that which an apostle says the devil holds, yet he is not justified, he only trembles, well knowing that it is *a dead faith*. The faith that is to save or justify, must be a faith working by love, a going on from faith believing to faith *obeying*. But obedience makes no part of the Methodist creed; faith, or a persuasion of the mind which is mistaken for faith, is all in all with them.

The irresistibility of grace is another of their tenets, but which has no countenance in Scripture, and is contradicted by every man's daily experience. "The grace," says Wesley, "which brings faith, and, thereby, salvation into the soul, is *irresistible* at that moment." This, again, is the Calvinistic doctrine, but which is far enough from being that of the Scripture, which assures us that in the days of Noah, God was long suffering, and his Spirit *strove* with men; and his apostle earnestly entreats us not to *grieve* nor *quench* the Holy Spirit.

Now these are parts of the Calvinistic theory; but whatever ultra-protestants may say, they are neither St. Paul's nor St. James' doctrines. They are the heresies of the father and founder—who believes and trembles—"of all the heresies and schisms which have afflicted the Church of God, from the days of Cain, who was the first dissenter, to the 'father and founder' of Methodism," who changed many opinions, or doctrines if you will, before he went to his place. St Jude couples up together those who have gone in the way of Cain, and those who perished in the gainsaying of Corah; and says, "these be they who *separate* themselves," as Wesley did, "sensual, having not the Spirit." How could they have the Spirit, when Christ himself tells us that we cannot bring forth fruit unless we *abide* in the vine, for without Christ we can do nothing. The Wesleyans or Methodists have not abode in the vine; but have cut themselves off like a branch; consequently the withering blight of uncharitableness and hypocrisy is painfully evident in the fruit which they produce.

I fear the words of Bishop Lavington will be found to answer harmoniously: "Upon the whole, however, I reckon it my bounden duty solemnly to declare, that I believe Methodism (however innocent in its conception and birth) to have been gradually and diligently nursed up into a system of solemn imposture; that I see nothing in this dispensation thus managed, but what lies in common with the most frantic and pestilent fanaticisms, that have so often poisoned the Christian world; nothing that is not drinking up the very drugs of popery in particular; the *spirit of pride and vanity* possessing the *leaders*; a *spirit of envy, rancor, broils, and implacable animosities*, dashing each other in pieces; a *spirit of bitterness and uncharitableness* towards the rest of mankind; a progress through immorality, scepticism, infidelity, atheism, through spiritual desertions, despair, and madness, made the gate of perfection an *imaginary new birth*, brought to pass by means of real tortures, of some of the most exquisite pangs and sufferings that can affect human nature. I say, where these are found, and many more equally horrible, one may easily discern a wide difference between such a dispensation and genuine religion; as well as the bungling hand that is substituting the former in the place of the other."

INVOCATION OF SAINTS.

As the result of an investigation of the Scriptures has proved that there is no manner of authority to justify image worship, so, if we search throughout the numerous passages of the word of God, we shall not find a single verse or portion of the written word from which any inference can be drawn, that prayers to angels should be addressed, or the intercession of saints is required. We read of their employment, indeed, in heaven; but as to any communion with, or knowledge of us on earth, the Scriptures are silent; and it is quite impossible for us to advance anything for certain on such a subject, so far removed from human apprehension and human judgment. But this we may say, without hazarding a hasty and dangerous speculation, that all their occupations are of a heavenly nature, and that all their thoughts are so absorbed by doing God's will, as to leave them not a moment's leisure for earthly concernments, even supposing their knowledge extended beyond the confines of the heavenly mansions, or that they knew aught of what was transacted in a world with which death had dissolved their connexion and intercourse. From what we can collect of the heavenly world, we image it to ourselves as a region of consummate blessedness; but it may well admit of a question, whether such a representation would be just, whether the blessedness of angel spirits would be consummate and unalloyed, were they to have cognizance of all that is passing in this lower region. Delightful it is, in one sense, to entertain such an idea, that all communion between the saints and us has not been abrogated by death; and sweetly soothing as it is to the spirit bowed down to earth by some family bereavement, and mourning for some dear and valued member of the domestic circle, to believe that the intercourse is still continued,—yet it is too much to conceive of them that they would know their duty so little, and wax in their attachment to their Redeemer so languid, as to interpose their prayers and services in that department which has been so exclusively consigned to him,—that of being the one only Mediator between God and man, whose mediation is our all in all, to which we can alone trust for having our prayers heard, our persons accepted, our services received, and our offences pardoned. They surely would not be so little sensible of what they themselves owed to the same mediation, as officiously to assume the office of mediator, and trench upon the department of the one Mediator, the man Christ Jesus. We conceive not so of these tried and blessed spirits; nor that, had they the knowledge of what is passing here, would they be so unwise as to press a suit which is in far better hands when advanced by Him who hath been retained from on high as our counsel to advocate our cause and propitiate our services.[*]

But we need not dwell on such suppositions: the whole stream of Scripture flows contrary to such a doctrine as that of the invocation of saints or angels. The doctrine of the Scriptures is this, and no other, that all prayer must be addressed to God, in the name and through the mediation of Jesus Christ—that the interposition of none other but that of Him is required—that the service of no angels or saints, or of the blessed virgin, is requisite—that no other advocate but Christ is necessary;—that, in short, if any man sin—and this is the doctrine of cardinal importance and blessing to sinners—"if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." And here the doctrine must rest on this pivot, and on this alone. Whatever men may advance, and Churches may ordain, the pious and judicious believer, who is instructed in things pertaining to the kingdom of God out of the Scriptures, will here repose on this rock in confidence and faith, nor suffer them to be shaken therefrom by any plausible theories, or unathorized interpolations of God's blessed word. In apostolical language then, I say to one and all of you, "Let no man beguile you of your reward, in a voluntary humility, or senseless prostration of the body to images and pictures, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."[†] You will perceive from this passage,—and the authority of St. Paul is not one to be lightly esteemed,—that the worshipping of angels even, who are a higher order of celestial beings, and ordained to minister in holier things, even to do service before the presence and to attend at the altar of the Lord Jehovah in heaven, is prohibited. Who the angels are, is a question to which no other answer can be given but such as is authorized by the written word; and the intimations respecting them are so slight, that it requires the reins of a sound and sober judgment, when we expatiate upon their nature, and describe their offices. In all probability they were created at the time, and within the period, in which the Almighty was engaged in constructing this fabric, and in completing this world of ours; and at different periods since their creation, have they been employed as harbingers of peace, or as executioners of justice; and even at this moment their ministry is exercised in a marvellous, but sufficiently intelligible manner, to give consolation and succor to the heirs of salvation, as they are wending their way among the vales and ascending the hills of this lower world, in which their guidance is so necessary to keep all of us from the briars and thistles which encumber our path, and their might is so indispensable to countervail the various mines which the malice of the devil and the hand of mischief have fabricated at every turn of our pathway heavenwards. And oh, who can doubt but that it is to the ministry of a holy angel that the traveller heavenwards owes much of his guardianship by night, and of his preservation by day; much of the good thoughts he entertains, the good resolutions he forms, and many of the known and unknown dangers from which he has been rescued. There is no man exercised in the ways of religion but must have observed, that oft-times on a sudden, he knows not how, most vigorous, powerful, affecting thoughts of eternity, and the great concerns of religion, have seized and possessed his soul; such affecting thoughts, as at other times, when he composes and sets himself to think of those matters, he cannot, without very great difficulty, if at all, command and retrieve.

But, not to dwell on this delightful speculation, nothing can be proved from the ministry and employment of angelic beings with ourselves in serving God, that worship should be paid to these superior intelligences. And if not to them, assuredly not to others, who are called saints in the Roman calendar; and still less to the dead, who have been canonized as saints, to whom invocation should be made, and intercession offered. Dead! Yes, indeed, as death left, so judgment will find them; and if any canonization will happily take place respecting them, that must be adjudicated only at the judgment day; for the great Judge is not the Judge of the quick only, but of the dead; and if any of the dead now wear the crown, and have received the kingdom, methinks much of the duties of the Judge will be, and have been abridged, and he will be the Judge of the living only, or of such as shall be found alive at his second coming to judge the whole world. . . . . . .

From the above reflections, then, and more particularly from the Scriptures, you will perceive that saint worship has no authority by which it can be justified.

To the worship and reverence with which the memories of departed saints were regarded, are owing many of the corruptions that grew up in the Church, and a "train of error and fraud ensued, which ended in the grossest creature worship." Yet, in its origin, this was natural and salutary. He whose heart is not excited upon a spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in the moral, than he can possibly be raised above them in his intellectual nature. Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the church furniture; it was decreed that no church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it; it was made a part of the service to pray through the merits of the saint whose relics were there deposited; and the priest, when he came to this passage, was enjoined to kiss the altar.

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[*] It was, perhaps, a good ordinance of one of the ancient churches, seeing the purposes to which images and pictures in churches would be abused: "Placuit in ecclesiis esse non debere, ne, quod colitur aut adoratur, in parietibus, depingatur."

[†] It is the judicious remark of Dr. Clark, that the earthly relations, and even the mother of our Lord herself, were constantly treated by him after such a manner as to repel the idea that they were capable of doing, or suffering, or interceding any way meritoriously for us; as if it were on purpose to guard against those gross superstitions which our Lord foresaw would prevail in the latter ages of the Church.

PAPAL SUPREMACY.

Our papal guide adduces what he considers evidence from Scripture, and rests the papal cause upon the following declarations of our Lord. First, "Thou art Peter, and upon this rock I will build my Church;" secondly, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;" thirdly, "I have prayed that thy faith fail not;" and lastly, "Feed my sheep."

When we learn that these quotations are brought forward as sufficient grounds for establishing an infallible assurance of papal infallibility, our first impression is of surprise; and our surprise increases into amazement, the more we try to follow our guide, and to rest an infallible assurance upon reasons so uncertain and precarious. There is throughout the texts quoted no mention of the Roman pontiff whatever, nor any distinct allusion to the subject of infallibility. It, therefore, seems extremely difficult to comprehend how any reasoning man should thence infer that the pontiff is infallible. But here we are next given to understand that his holiness, as successor to St. Peter, inherits all the privileges of St. Peter; and that what our Saviour promised to that apostle was not promised to him personally, but to his successors in all ages. Yet, on examining the authorities again, we find no warrant for the conclusion asserted. There is nothing to assure us infallibly, nothing which would even lead us to suspect, that our Lord looked further than to the apostle himself, or conferred upon him any privilege not shared in common with his brethren. Our Saviour's prayer that the faith of Peter might not fail, and his subsequent restoration of him to the apostolic order by the thrice-repeated charge of "Feed my sheep," have obvious reference to the character and conduct of that disciple, at one time an apostate, afterwards an accepted penitent. They can relate to no other person and to no other circumstances. And "it is absurd," as Bishop Stillingfleet observes, "to infer an impossibility in the pope of falling, from a promise to St. Peter of recovery" and restoration. Again, the promise, "whatsoever thou shalt bind on earth shall be bound in heaven," conveys no peculiar advantage or pre-eminence to St. Peter; for the very same power is conveyed afterwards by our Lord himself to the whole number of the Apostles. "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." In respect to the privilege with which that promise is introduced, "I give unto thee the keys of the kingdom of heaven," if (which may be doubted) these words really have any meaning distinct from the power already mentioned of binding and loosing, they refer prophetically to St. Peter as the person by whose instrumentality the door of salvation would be opened to the Gentiles.

The declaration in another place, "Thou art Peter, and upon this rock I will build my Church," is a text of very ambiguous meaning, and cannot therefore be the ground of infallible assurance. We have no means of clearly ascertaining whether our Lord refers to the person of St. Peter as a foundation for the Church, or to the confession of St. Peter made in the preceding verse. "Thou art the Christ, the Son of the living God." A large proportion of the fathers, including Hilary, Chrysostom, Theodoret, Theophylact, and Augustin, understood our Saviour's declaration as referring and replying solely to the confession of faith made so distinctly and so zealously by the apostle. The text itself seems evidently to admit the interpretation. To speak strictly, Christ himself is the sole foundation of the Christian Church; and an apostle could only be so in a secondary sense. In this secondary sense, however, the Church is not founded upon St. Peter only in particular, but on the apostolic college in general; as St. Paul more than once affirmed. "Ye are built," he says to the Ephesians, "upon the apostles and prophets, Jesus Christ himself being the chief corner-stone." "Other foundation," he says to the Corinthians, "can no man lay." And again, addressing the Church of Corinth, (when the same inspired writer reckons up the different gradations of Christian ministers,) he does not mention St. Peter first, as nearer the foundation than any other member of the apostolic college, but speaks of the whole body in the following general terms: "God hath set some in his Church, first, apostles; secondarily, prophets; thirdly, teachers." The Revelation of St. John describes in like manner the wall of the holy city as having "twelve foundations, and in them the names of the twelve apostles of the Lamb."

There is not a vestige, therefore, of probable evidence, much less an infallible demonstration, that the successors of St. Peter, whoever they may be, are possessed of infallibility. And supposing his successors to be infallible, there is not the slightest ground for believing that his successors are the bishops of Rome. On this point, so vitally essential to the papal cause, the sacred writings are wholly silent. They indeed inform us that this apostle preached at Jerusalem, at Cæsarea, at Joppa, and at Antioch, but they nowhere even intimate that he ever was at Rome; still less, therefore, can we expect them to affirm that he was local bishop of that see; and least of all, that the Roman bishops (in preference to the bishops in other Churches of which he was the founder) were heirs of his peculiar privileges, and, along with other apostolic privileges, inherited infallibility, while they lost those of miracles and inspiration.

The absence of proofs from Scripture in favor of the papal claims is by no means compensated by a plenitude of evidence from antiquity. In ancient times the pretension to infallibility, instead of being universally acknowledged, was not even alleged; it was never so much as mentioned. Churches and fathers, in the primitive age, on occasions of their dissenting from the Roman pontiff, so far from yielding reverently and implicitly to his opinions, openly contested them, like those of any other bishop, metropolitan or patriarch. Nay, they even sometimes excommunicated their infallible superior. The Roman pontiff, on the other hand, so far from crushing opposition by the verdict of infallibility, endeavored always to support his doctrine by the authority of Scripture, of reason, or of antiquity. When appeals were made to him by disputants in a later age, it was never stated or imagined to be their ground of selecting him as arbiter, that his decision would be infallible; but only that he merited such a tribute of respect, either in consideration of his private character, as a wise, just and holy individual, or by virtue of his official rank as bishop of the imperial city.

When Byzantium was raised to the same imperial eminence, by the name of Constantinople, or new Rome, the Byzantine patriarch was declared by the second general council, held A. D. 381, to be of equal dignity with his Roman brother. Precedence only, or nominal priority, was reserved to the episcopate of the more ancient capital. This reservation was confirmed a century afterwards, by the fourth general council held at Chalcedon; in the decrees of which the reason given for this nominal priority of old, over new Rome, is merely political, and has nothing to do with spiritual concerns. "The fathers," say the members of this later council, (referring to their predecessors,) "have justly assigned the eldership to the seat of elder Rome, on account of the kingly or imperial authority of that city; and they have assigned equal privileges to new Rome, rationally judging that the city which was honored by the imperial power and by the residence of the senate, and which enjoyed equal privileges with royal Rome, its elder sister, should, like her, be exalted in ecclesiastical rank."

That the Roman bishops were never allowed to arrogate infallibility by the ancient Church, is further evident from the fact, that they were not allowed even to claim supreme jurisdiction. The patriarch of Rome had no ecclesiastical authority beyond certain provinces and churches termed suburbicary, (*ecclesiæ suburbicariæ,*) including, at the most, certain districts of Italy, together with the adjacent islands. The other four patriarchs (of Constantinople, Antioch, Alexandria, and Jerusalem) were entirely independent of their Roman colleague and of each other. When John, patriarch of Constantinople, towards the close of the sixth century, put forth a claim to supreme and universal rule in the Church, encouraged in this insolent pretension by the residence of the emperor within the limits of his see—the popes of that period, Pelagius and Gregory, resisted with great energy his pretensions; not, however, as interfering with their own supremacy, but as being in themselves presumptuous and anti-christian. "Pay no attention," says Pelagius, "to the power which he unlawfully usurps under the name of universality. Let no patriarch ever apply to himself so profane a title. You may foresee, my dearest brethren, the mischievous consequences from such beginnings of perverseness among the priesthood. For he (*Antichrist*) is near; of whom it is written, that he maketh himself king over all the sons of pride." "No one of my predecessors," says Gregory, the successor of Pelagius, "ever thought of using so profane an appellation; for if one patriarch assumes the title of universal, it is lost to all the others. But far, very far be it from the mind of a Christian to grasp at any thing by which he may appear in any the slightest measure to derogate from the honor of his brethren." The same distinguished writer in another of his epistles makes this very strong prophetic denunciation: "I may confidently declare, that whenever any man styles himself, or desires to be styled, universal priest, such a man, by so exalting himself, becomes forerunner of Antichrist, because by pride he sets himself above his brethren.—*Rev. J. Sinclair.*

COMMUNICATIONS.

For the Churchman.

SIR PETER KING, AND HIS THEOLOGICAL WRITINGS.

The recent republication, in Philadelphia, under the patronage, and in pursuance of a vote of the Presbyterian "Pastoral Association" of that city, of Sir Peter King's *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church within the first three hundred years after Christ,*"—one hundred and twenty-seven years after the last previous edition, seems to render expedient some inquiry into the pretensions of the author, the character of his writings, and their effect upon the age in which he lived. With a view to promote such an inquiry, I wish to lay before your readers some few facts which I have met with in the course of my reading.

Sir Peter King was born at Exeter, England, in 1669. His family were *dissenters*, and he was educated in the principles of dissent from the Church of England. His father was a grocer, and endeavored to bring him up to his own business. The employment was however disagreeable to the son, who was inclined to studious habits, and in them employed his leisure hours. His principles as a dissenter not allowing his admission to the English Universities, he was advised by his maternal uncle, the celebrated John Locke, to pursue his studies at Leyden; and, on his return from that university, he entered the Inner Temple. When he came to the bar, his talents and industry soon procured him distinction. His taste leading him to the study of ancient writers, he early turned his attention to ecclesiastical history; and in 1692, when but twenty-two years of age, he published his best known work, that above alluded to. It was a work of some industry, but produced by an immature judgment. Its conclusions were drawn rather from terms than facts; and occasionally from the modern ideas attached to these terms, rather than their ancient and proper sense. Dr. *Calamy*, a dissenting minister, in his *Abridgment of Baxter's History of his Life and Times,* (1692,) says of this work—"At this time came out a book of an ecclesiastical nature, written by a young gentleman, but drawn up with such strict care and exactness, that a man who had spent all his days in conversing with the Fathers and primitive writers of the Christian Church, would have no need to be ashamed of the performance." The dissenting divines of that period, however, have not left such evidence of their acquaintance with Christian antiquities, as to induce us to rate this commendation very high. Dr. Calamy's approbation is easily accounted for, on the ground of the support which such a work as the *Inquiry* was calculated to give to dissent. The leading object of the writer was to show, that, in the primitive Church, a bishop had the charge of only one congregation, or parish, and therefore was not a diocesan, but a parochial bishop—the mere pastor of a single parish. The work, however, though published currently with his uncle *Locke's Letters on Toleration*, and very shortly after the Revolution, which gave to England a Presbyterian king, (a circumstance which had much elevated the hopes of the dissenters,) does not seem to have attracted much attention. Indeed, such was the silence with which it was regarded, at a time when there was abundant excitement concerning its principal topics throughout England, that *Slater* remarked, more than twenty years subsequently, that "the less learned, and more prejudiced adversaries of the Church of England, have made their boasts of it, and from its not being answered yet, have proclaimed it an unanswerable vindication of their separation from her."

In 1699 Sir Peter King obtained a seat in parliament, which he continued to hold for many years, and was one of the committee of the House of Commons for the impeachment and prosecution of Dr. Sacheverell.

In 1702 he published a "*History of the Apostle's Creed*, with critical observations on its several articles." This work also exhibits proof of industrious research; but "such as read this valuable work," says *Mosheim*, "would do well to consider that its learned author, upon several occasions, has given us conjectures instead of proofs, and also that his conjectures are not always so happy as to justly command our assent."

But the work which attracted most notoriety in the author's life-time, was one entitled, *The Rights of the Christian Church Asserted*, published in 1706. Of this work Dr. *Calamy* says, "there has not been a book published in many years that made more noise. Some were much taken with the *manner* of this book, and by that tempted to think better of the *matter* and argument. I pretend not here to act the part of a censor, or an advocate; and could not be either, without several distinctions. Far be it from me to pretend to justify the *matter* in all points, and much less the *manner* of treating some divine institutions. The warm invectives of this book have kindled much indignation in some against the author or authors." This, let it be remembered, is the opinion of one who appears to have held the author previously in considerable estimation.

In this work Sir Peter advocated the Erastian principle that the Church was simply and exclusively the creature of the state—whatever any community might be pleased to make it—that there was not and could not be any succession either of the Church or its ministry—that religious offices were appropriated to particular men for the sake of order only—that ecclesiastical officers were as much subject to deprivation by the magistrate, as civil officers—that the king was the head of the Church in the fullest sense—that not only an independent power of excommunication, but even of *ordination* in the clergy, is inconsistent with the magistrate's right to protect the commonwealth—that the consecration of the elements at the Lord's Supper might be called conjuration, rather than any thing else, &c., &c.

Dr. George Hickes, one of the non-juring bishops, in the Preface to *The Christian Priesthood Asserted*, published in 1707, mentions some circumstances strongly implying doubts of Sir Peter's belief in Christianity, sarcastically places him in *the synagogue of the libertines*, and expresses the hope that when Sir Peter should publish again, he would do—what for some reason he had never done—put his name to the work, and thereby show the world that he was neither ashamed nor afraid to own what he had written.

A singular proof of the great sensation produced in England by the publication of this work, is in the fact, that the House of Commons, upon the completion of the trial of Dr. Sacheverell, for his famous High Church sermons, in 1709, and on the very day after they had ordered these sermons to be burnt by the common hangman, passed the following resolution in relation to *The Rights of the Christian Church*, and some other books: *Resolved*, That the said books are scandalous, seditious and blasphemous libels, highly reflecting on the Christian religion, and tend to promote immorality and atheism, and to create divisions, schisms and factions among her majesty's subjects; and *ordered*, that the said books be this day burnt by the common hangman." Sir Peter King was then a member of the House, had been one of the managers for the impeachment and trial of Sacheverell, had acted in it with much energy, and had received, with the other managers, "the thanks of the house for the faithful management of the trust reposed in them." It is not easy to conceive a more awkward predicament in which a parliamentary author could be placed.

Mr. *William Law*, in the second of those *Letters to Bishop Hoadly*, which have so long been justly celebrated for fine reasoning and beautiful diction, calls the author of the *Rights of the Christian Church* "a scandalous declaimer against the ordinances of Christ," and says that he "has been treated by the greatest part of the nation as a free-thinking infidel; because he has reproached every particular Church, as such; and denied all obligation to communion; because he has exposed benedictions, absolutions, and excommunications; denied the divine right of the clergy, and ridiculed the pretended sacredness and necessity of their administrations as mere niceties and trifles: in a word, because he has made all churches, all priests, all sacraments, however administered, equally valid, and denied any particular method necessary to salvation."

Jones of Nayland, speaking of this work, says: "In the last century (17th) great danger arose to society from enthusiastic notions of religion. Of later years, a grand levelling hath been adopted, which tends to confound all right and property among mankind, and strikes at the authority of God himself in Church and state. One of the first books in which this was openly done, was called *The Rights of the Christian Church.* It undertook to prove that the Church is the creature of the state, and the state the creature of the people, and that God himself, as the governor of Israel, became such in virtue of a contract between himself and the people at Horeb."

In 1713, Sir Peter, who had been knighted by Queen Anne, while he held the office of Recorder of London, published a second edition of his *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church.* When the first edition was published, the author was young and obscure; but in the intervening time, by his writings and activity in the House of Commons, he had attracted no little distinction. Still the work does not appear to have received much attention from the writers of that period. *Slater* says that he was a stranger to it till some considerable time after the second edition appeared, yet finding that men of letters expressed an earnest expectation of an answer, he determined to use his best endeavors to vindicate the truly apostolical constitution of the Church, and to plead the cause of injured antiquity, and to correct those palpable mistakes, and unfair representations of the venerable fathers of the Church, so obvious in almost every page of those plausible collections. His answer, with the title of *An Original Draught of the Primitive Church*, is generally admitted to have satisfied Sir Peter himself, of the incompetency of his *Inquiry;* and he now, from a dissenter, or occasional conformist, became a member of the Church of England.

But Slater's, though the most effective and best known answer to the *Inquiry*, was not the only one. *Bishop Smallridge* wrote another, which is comprised in the folio edition of his Sermons. "An edition of Slater's Original Draught was printed at Columbus, Ohio, a few years since, and probably may yet be found at the bookstores. The modesty, caution, and respectful manner of the author, are in the highest degree commendable. His work is a very thorough refutation of the *Inquiry*.

Yet Mr. *Wesley*, when he undertook to set up a new sect in this country, failing of other means to effect his purpose, (for he had ascertained by actual application that the English bishops would not ordain ministers to be under his jurisdiction and beyond theirs; and, it is said, made a similar application to a Greek bishop who had visited London, to ordain preachers and even consecrate him to the Episcopal office,) declared in his letter to Dr. *Coke*, &c., of September 10, 1784, that "Lord King's *account* of the Primitive Church convinced me, many years ago, that bishops and priests are the same order, and consequently have the right to ordain." Lord Mansfield had, however, on the other hand, told him that "ordination was separation." Following Lord King, he effected the separation, and Dr. Coke tells us that he was afterwards *sorry* for it. If he had read Slater's work, he might probably have been spared this sorrow.

When Dr. Coke came to this country to bring about this separation, while on his passage he read Sir P. King's book, I think, (for it is some years since I read his journal, and I quote from memory,) for the first time, and he expresses himself very cautiously in regard to any favorable convictions produced on his mind by Sir Peter's reasoning.

But the truth is, that Sir Peter's *Inquiry* cannot be referred to by either Wesley or Coke for the course which they pursued. Mr. Wesley tells us in his journal, (Jan. 20, 1746,) that he had then just "read over Lord King's *Account of the Primitive Church.* In spite of the vehement prejudices of my education, I was ready to believe that it was a fair and impartial draught. But if so, it would follow, *that bishops and presbyters are essentially of one order;* and that originally *every Christian congregation was a Church independent of all others.*" Now, if Mr. Wesley was really convinced by the *Inquiry*, his convictions were in favor, not of the Episcopal, or even the Presbyterian, but of the *Congregational* mode of Church government, viz., that all Christian congregations were independent of each other, with but one order of the ministry; yet Dr. Coke was already a presbyter when Mr. Wesley professed to raise him to a *higher order;* and Dr. Coke himself professed to ordain Mr. Asbury to *three* several orders, on as many different days! The American Conference of 1784, moreover, declared, that they "were satisfied of the validity of Dr. Coke's and Mr. Asbury's *Episcopal* ordination." The American Methodist Church, as constituted under Mr. Wesley's instructions, is nearly as far as possible removed from the theory of Sir Peter King's *Inquiry;* and is, literally, in its form, a high-toned Episcopacy.

Dr. Bangs, a distinguished Methodist minister of this country, (in the most singular work, of modern times, which I recollect to have met with, for confused and illogical reasoning, and perversion of facts,) in an attempt to prove, in opposition to the actual policy of his own Church,—which makes bishops a distinct order by consecration, from presbyters or elders—that the terms bishops and presbyters, signify the *same* order, relies for his testimony *chiefly* on the *Inquiry*. He says, "that the reader may rely upon every quotation as correct, I will remark, that the author has fully verified all his quotations by inserting the originals in the margin of his book."* But if Dr. Bangs had read Slater's *Draught*, as we shall see subsequently that he professes to have done, he would have known that Slater has proved conclusively, that many of these quotations of Sir Peter, professedly made from the originals, and given as such in the margin, are mutilated in various ways, so as not to be relied on, and are often construed more according to modern ideas and notions, than the practice, sufficiently attested by others, of primitive antiquity. But Dr. Bangs adds in a note: "I am aware that *Slater* has attempted a refutation of *Lord Chancellor King's Account* of the Primitive Church; and in a few particulars he may have succeeded; nor am I pledged for all the conclusions which *his lordship* adduces from the early writers of the Church. The quotations speak for themselves, and every one is at liberty to make his own inferences." I must still, however, claim the benefit of the previous question, Are the quotations admitted to be correct? Till Slater's *proofs* to the contrary be set aside, the inferences drawn from them are inadmissible in any argument. Perhaps I am wrong in saying above, that Dr. Bangs *professes* to have read *Slater*, yet the manner in which he speaks of Slater's book implies as much.

In the *Lectures on Ecclesiastical History*, by **Dr.** *Campbell*, of the Scottish Church, Sir Peter King's *Inquiry* seems to have been used as a basis for the Lecturer's theory.—Bishop *Skinner* in his, *Vindication of Primitive Truth and Order*, directly charges Dr. Campbell with plagiarism, in copying large portions of the Inquiry. Probably Dr. Campbell supposed himself in possession of a rare copy of a forgotten book, nearly a century having passed since it had been reprinted, and that he might therefore save himself much trouble by absorbing its matter, so important to his cause, in a work whose publication was intended to be posthumous. Dr. *Daubany* makes the same charge in his *Discourses on the connexion between the Old and New Testament*, where he says that, "having attended to the progress of this controversy, and particularly marked the ground on which, from time to time, it has been placed, I can have no difficulty in tracing the road over which the professor has travelled; and there is little doubt in my mind, that Sir Peter King's *Inquiry* was the one which the professor had before him when he put together that part of his lectures; because the same arrangement of argument and proof, the same mutilation of extract, the same want of appeal to that evidence which the Scriptures are competent to furnish, together with the same turn of expression, are to be met with in the publications of both writers, a circumstance not to be accounted for but on the supposition of one having copied from the other." The editors of the *Christian Observer*, speaking of Dr. Daubany's confutation of the main principles of Dr. Campbell's Lectures, say, "We anticipated an easy victory, both from the known ability of Dr. Daubany in this field of theological controversy, and from the weakness of the arguments with which he had to contend.—Without any disposition to withhold from Dr. Campbell the general esteem which he has so justly merited, we find ourselves compelled to agree with Dr. Daubany in the opinion, that no addition of credit will be derived to Dr. Campbell's name by the publication of his Lectures."

The *Inquiry* also appears to have been of much use to Dr. *Miller* in his *Letters on the Christian Ministry.* He even classes Sir Peter King's opinions as the concessions of an Episcopalian! A fact which is no trifling additional proof of the general want of accuracy with which Dr. Miller has been so often charged.

It was not till 1725, twelve years after the publication of the *Inquiry*, in its second edition, that Sir Peter was appointed Lord Chancellor. It is said that the public expectation was disappointed by his conduct in this office, as a greater number of his decrees were repealed by the House of Lords, than in any previous case. He resigned this office in 1733, and after having suffered much from a paralytic affection, died in the following year. While Lord Chancellor, he preferred Mr. Slater, the author of the reply to the Inquiry, in the Church, thus proving his favorable opinion of Mr. Slater's work; a work which no one has ever attempted to confute.

While Sir Peter was Lord Chancellor, he was, one day, dining in company with the famous William Whiston, when Sir Peter reproved those who dissented from the English Church, merely because it was not in all respects what they wished it to be, saying that "their usefulness was hindered by their scruples." "But, my Lord," said Whiston, "would this principle be admitted in your court of Chancery?" Sir Peter allowed that it would not. "Then, my Lord," rejoined Whiston, "how can you suppose it would be received in the chancery of heaven?"

It is worth a passing remark to observe the manner in which the Inquiry is referred to by those writers who wish to use it as authority for their own views. The author himself modestly styles his work, an *Inquiry* into the constitution, discipline, unity, and worship of the primitive Church—expresses in his preface, a humble diffidence of his performance; and desires that another sense may be given of his several quotations, if necessary, for the better information of himself and others. But Mr. Wesley and Dr. Bangs constantly call it an *Account* of the Constitution, &c., as if the author thought his investigation final, and his opinions conclusive. This charge could hardly be accidental, if those writers were familiar with the book, and is, it seems to me, calculated to mislead. So in the latter writer and some others, we find his official title paraded at length, with the view, most probably, of increasing the influence of the work. "*Lord Chancellor King's Account* of the Constitution, &c., of the Primitive Church," is a designation which cannot be without its attractions. Yet the book to which attention is thus called, was the work of a young man of twenty-two years, in 1692, and was republished, whether with his sanction is uncertain, in 1713, whereas he did not attain the Chancellorship till 1725, when he had reached the ripe age of fifty-five, and had become a member of that very Church, to dispute whose pretensions, the work was written! Mr. Peter King was, his book being evidence, a Congregationalist, or, as some may think, a Presbyterian, and a dissenter from the Church of England. Lord Chancellor King was neither a Congregationalist nor a dissenter, but a member of the Church of England. He even reproved those who dissented from that Church, because it was not in all respects what they wished, and believed that their usefulness was hindered by their scruples!

Further, if Lord King's name is of sufficient authority to give currency to the opinions contained in the *Inquiry*, can its authority be less in sanctioning the opinions of the *Rights of the Christian Church?* Opinions, which are literally parallel with those inculcated in the *Independent Whig*, and other deistical publications of the same period, which were intended to root Christianity out of England. Bishop Hicks gives us an account of some table talk of Sir Peter and his associates, on a certain occasion, which implies, that, at that time, he himself could not have been contemplating any halfway measures to that end; "they plentifully vented their blasphemies upon the Holy Writings," says the Bishop, and he furnishes some, almost atrocious, specimens. The admirers of the *Inquiry* would be among the first indignantly to repudiate and oppose such principles. Let them be cautious, then, that they do not wound religion in the house of its friends.

G. W. V. M.

For the Churchman.

Sir,—Allusion was made in your last number, in an article appearing as editorial, to a subject of vast moment to every community, and especially to the residents of our city who from past sad experience of the deficiency in every respect of the provisions made for the burial of the dead, are prepared to give ear attentively to any remarks that may be addressed to them on the subject. In our neighboring cities, this subject has attracted the attention and engaged the persevering action which its importance demands, and the success which has crowned the efforts of those who, in these instances, have ardently engaged in an undertaking of such great moment to every individual, will prove, it cannot be doubted, an ample reward for the difficulties with which the friends of every new enterprize of a public nature has to contend.

In your remarks on this subject, you seem to start one or two objections to cemeteries formed on the plan of Mount Auburn and others similarly organized, which being of considerable importance, I desire briefly to notice. And, first: There is, indeed, force in the objection, that in grounds promiscuously set apart by a community, irrespective of religious denominations, where "Christians, Jews, Turks, infidels and heretics are interred together," the believer, in giving full scope to his ardent and glowing feelings of love and attachment, not only to the person, but to the character of his divine Redeemer, may involuntarily feel a repugnance to lie down in death beside those who in life denied the claims and opposed strenuously the cause of his Lord. There is, too, an evident propriety of feeling manifested in the desire that those whose views of divine truth harmonize in all important particulars, who during life worshipped in the same sanctuary, and who at the altar were partakers in sweet Christian communion of the body and blood of the same precious Saviour, should, when in the grave, lie side by side with those whom, when on earth, they loved with all the warmth of Christian affection, and with whom they hope to rise at the first resurrection at the last day. This feeling is perfectly natural, and can exist, and probably does exist in the minds of many, uncontaminated by the harsh and repulsive feelings of bigotry, prejudice, and pride.

Happily the community in which we live, can have the natural feelings of the heart and the desires of the Christian, fully gratified in this respect. In the wise organization of our own favorite Greenwood, as a provision has been made giving to the churches of every religious denomination the right of selecting any number of burial lots which they may desire, exclusively for the use of the church or churches so selecting, under this provision, the Episcopal churches may unite and select a parcel of ground ample for the wants of the present and future generations, in a spot, too, as secluded as they might desire, and with the avenues so arranged as to free it from the objection of being too much exposed to the intrusion of the public. Here, too, might be erected a chapel, set apart and consecrated exclusively for their use, while at the same time they would be subject to no expense for the enclosure and for the preservation of the grounds, as would be the case were grounds purchased and owned exclusively by them.

The other objection alluded to refers to the alleged practice of allowing the cemeteries in some of our cities to become the resort of persons, seeking simply "idle pleasure and amusement." Were this the only object, and were no moral effect to follow the contemplation of the spot where lie the remains of many whom we once knew, and of some whom we once loved, and where, too, we ourselves may expect shortly to lie, the objection would unquestionably be valid. But such scenes are not likely to be visited much by those fond of the gayeties, frivolities, and dissipations of a gay world, but rather by those who love to look at the beautiful scenes of nature as there displayed in all the varied forms of earth, sea, and sky, and who, through these, love to look up in holy gratitude to the great Being who made them all for the admiration and use of his creatures.

There, too, the varied mementos reared by filial piety, conjugal love, and brotherly affection, in commemoration of the virtues and Christian devotion of the departed, surely must tend to hallow the feelings, subdue the risings of sinful desires, and prompt the prayer again and again, as the silent marble is made to speak of the dying believer's hopes, "Let me die the death of the righteous, and let my last end be like his." Surely, surely, a frequent visit to the place appointed as a receptacle for the dead, cannot result to the living other than in good. Let them, then, one and all, be frequented not seldom, but often; for some will hear sermons there who never heard them any where before, and some who have thought of naught else but a life of pleasure here, will have desires implanted for a life of endless bliss hereafter.

Should, however, objections of the kind now referred to, be likely to exist in Greenwood, the proprietors of burial lots have the whole matter in their own power, and under their own control, and they can place at any time just such restrictions in regard to the admission of the public, as will fully meet any evil that may perchance exist. At the present time, all are suffered admittance for the purpose of exhibiting the capability of the grounds; but when interments commence, it is understood that such restrictions would be imposed as will meet the views and feelings of those who select places of deposit for the remains of their friends.

A CHURCHMAN.

For the Churchman.

A PRAYER BEFORE SERVICE.

To be used by ministers or others.

Translated from an ancient Latin Office.

Open, Lord, my mouth to bless thy name; purify my heart from all vain, perverse, and alien thoughts; enlighten my understanding, kindle my affections; that I may worthily, attentively, and devoutly perform this holy service and obtain the gracious audience of thy Divine Majesty; through Christ our Lord. Amen.

Our Father, &c. J. H.

THE CHURCHMAN.

SATURDAY, AUGUST 15, 1840.

THE RIGHT USE OF THE FATHERS.

Religious truth is matter of revelation. Its positions and boundaries are fixed in that written record which God has delivered to the Church. Unlike the truths of natural philosophy, or politics, it admits of no discoveries, and is not left to be searched out and determined by successive experiments. Unlike these, the earlier the period at which its investigation is conducted, the greater is the likelihood of a sound and clear knowledge of it. In all disputes upon doctrines, therefore, no less than in all debates about facts, it is the part of wisdom to appeal to antiquity. And it thus becomes an axiom in religion, that the oldest Christianity is the best. It is not merely a high probability, but a moral certainty, that the doctrines which were received, and the customs which obtained in the Church, while the echoes of the apostles' teaching were still heard within her walls, were doctrines which apostles preached, and customs which apostles sanctioned.

It is only by recognizing this fundamental principle, that we can hope to come to a clear understanding of the details of that primitive system of doctrine, discipline and worship, upon which Scripture is silent, but which, from the clearest incidental notices scattered over the pages of the New Testament, were evidently held to be important and vital parts of the apostles' fellowship. "There are incidental notices," says Bishop Smith, "of the ministry, the sacraments, the liturgy, and the discipline of the Apostolic Church, in many parts of the apostolic writings. Their grand outlines are boldly sketched, but the filling up and the detail, if it be ascertainable at all, is to be ascertained by a different method than by an express, 'thus saith the Lord.'"

The only method by which this knowledge can be arrived at, is by an appeal to the fathers, as witnesses to the doctrines and institutions of Christianity in the age in which they lived. They *knew*, and they have testified to the very early primitive practice. This practice, whatever it was, must have been *apostolic*, and the apostolic must have been *scriptural.*

We have before alluded to the able "Charge" of Bishop Smith, on the "right use of the fathers." The tract is one which, we think, deserves the attention and the thanks of the Church. The simple principle of appealing to the early fathers as WITNESSES OF FACTS, as relating alike to the doctrines and institutions of Christianity, is clearly advanced and beautifully illustrated. We subjoin the following extracts, as imbodying the leading views of the author:

"The testimony of the fathers relates alike to the doctrines of Christianity, and the institutions of Christianity. It will be seen, also, that their opinions have a like compass. In general, the testimony, as regards the fact, is in point, and of great value; whilst the opinion as generally relates to the mode in which the fact exists, or sense in which it is true, and is utterly valueless.

In doctrine, take the Trinity for example, their testimony goes to the fact, and proves the doctrine incontestably to have been primitive as well as scriptural. The opinion went to the essence of the Godhead, and the mystery of the Trinity, and the sense in which the doctrine was true. And in most cases, such opinions were mere idle speculations.

In practice, take the celibacy of the clergy, and the beginnings of an ascetic life. Their testimony goes to the facts, and, for the first three hundred years, reflects much honor on primitive as well as Apostolic Christianity. Their opinions go to the value and efficacy of celibacy, and of an ascetic life, and are fanatical and puerile to a contemptible degree. Sometimes, when the opinion does not relate to the sense or extent in which the fact is true, the opinion itself is of the nature of the fact, and assumes a proportionate value. As when, in the case of the Trinity, that opinion was, that the doctrine had been handed down, unimpaired, from the apostolic times, and that it was essential to the integrity of the Christian system. Or, in relation to the three orders of the ministry, that they practised what they had received from the first, and that no apostolic Church had been heard of without these three orders.

I might adduce countless other instances. FACTS with regard to the sacraments, are proper subjects upon which to consult the fathers. Their *opinions* as to the efficacy of the sacraments, are in most cases either utterly imaginative or grossly false and pernicious. Yet their opinion that they celebrated the same sacraments which the Lord delivered to his Apostles, and they to their successors, assumes the character and value of testimony to the facts.

Simple as this distinction is, the failure to make it, or to adhere to it, has been the fruitful source of almost all the diversities of doctrine and practice which have divided Christians, and of the desolating and disgraceful conflicts to which this diversity has led. The facts, alike as to doctrine and practice, mark the essentials in which, for the most part, they have been substantially agreed; and the way of holding, explaining, or enforcing the facts, that is, the opinion which colored, and the theory which inwove the facts, have been the almost sole cause of the errors of schismatics, and the discords of sectarists.

Settle one cardinal law of investigation, and it seems to me the level is struck and the foundation laid upon which the Temple of Christian Concord may ultimately be erected.

The facts as to doctrine and practice, which were generally received and held in the year 300, if they were also clearly held in 250, in 200, and in 150, must correspond with Apostolic doctrine and practice; and, as far as endorsed for by scriptural declaration or allusion, must be the correct and the true. The correct and the true must be the best, and worthy of all acceptation. Leave out, then, the question of authority and of opinion—leave out the theories which are supposed to harmonize some of these facts, and the glosses which are intended to explain them; and fix these questions rigidly to the facts, and I see not how calm and judicious inquirers can greatly err or widely differ.

It is this simplicity of method, and the still more hallowed and blessed simplicity of Christian faith and love, which gives such strong sanctions to the doctrine and discipline of the Church of the United Brethren. God, by his Providence and Holy Spirit, has mercifully preserved them from the disposition to speculate, to theorize, and to dispute; and hence their doctrine and discipline, based on the facts, derived from the facts, and referring simply to the facts, are singularly and pre-eminently apostolic and scriptural.

Substantially the same is true of the Protestant Episcopal Church in these United States. Historical causes have, in some things, exerted a somewhat modifying, temporary influence. But in principle, our appeal is to the facts of the first three ages, limited and endorsed for by the Word of God.

HIGH CHURCHISM.

A writer in the Charleston Observer is entertaining his readers with a series of essays under the above title, whose professed object is to exhibit the "bigotry," and "erroneous doctrines," of what he calls "High Churchism," by means of extracts from Church writers. To the *method* of treating the subject, which he has chosen, we have nothing to object, nor are we at all unwilling to leave the cause in the hands of the able advocates whom he has summoned to his tribune. But why bring them all up under the hideous mask of High Churchmen? Why pile them all up upon the "mountain"—to borrow a figure from revolutionary France—when so many of them never aspired beyond the "plain?" Surely there is nothing in the principles of the very *highest* of them all, which any consistent member of the Church will seriously disclaim. We do not wish to seem ungrateful for the tender mercies of this considerate writer, who in order to save the reputation (as he kindly intimates) of the Episcopal Church, has evidently labored to hold up the sound and decided views of authority, doctrine and discipline, which his extracts, in general, exhibit, as the views of a small, bigoted, weak-minded *party* in the Church, rather than as the generally received views of the whole body. But, really, we must be uncourteous enough to remind him that he is belaboring us all over the shoulders of his chosen few. And to save him further trouble in his chivalrous undertaking, we doubt not but that each man of us is willing to cry "peccavi" to most of the articles of his indictment.

The *gravamen* of his charges may very fairly be considered as directed against such views as those expressed in the following extract from Bishop Ravenscroft, which he quotes in his first number:

"Episcopalians consider the grace and mercy of the Gospel as matters of strict covenant stipulation; as bound up with the authority to dispense them; as inseparable from that authority and only by virtue of that authority (with reverence be it spoken) pledging the glorious source of all mercy and grace to his creatures."

Decided as these views are, we are ignorant of the fact that they are not generally received in the Church, and we can only wonder, in our ignorance, why those who honestly profess them, should be peculiarly entitled to the appellation of High Churchmen.

We are sorry to observe, moreover, in these essays, a trifling and irreverent spirit in dealing with some of the most sacred doctrines of the Christian system. To those of us, whether in the Church or out of it, who believe that the Church, the Ministry, and the Sacraments, are appointments of God for the salvation of sinners, there is something mournful, to say the least, in the spectacle of a professed Christian teacher, industriously laboring to expose those who would embrace them in the living faith of the Gospel, to ridicule and reproach. As Christians, we desire to thank God for the great trust which he has given to us in the Gospel. We humbly desire to cling to what is *revealed*, and to *all* that is revealed, to live and to die in the true Catholic faith as it is sketched to us in the Scriptures. We dare not disregard this or that portion of it, as not being material, for it is all of God, and every word of God is good. And we know how dangerous it is to trifle with any portion of the message committed to us: "Whosoever shall break one of these *least* commandments, and *shall teach men so*, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

AN ADDRESS, *delivered at the laying of the Corner-Stone of Immanuel Church, La Grange, Tennessee.* By Rev. PHILIP W. ALSTON. Published by request.

This pamphlet contains far more than its humble title indicates. It is, in substance, a vigorous and manly exposition of the principles of enlightened Christian patriotism. It sets forth, with much ability, the inseparable connection between public prosperity and public intelligence, and fearlessly advocates the inculcation of religious truth as the only basis on which the intellectual structure can be safely built. It exposes the folly of imposing upon intelligence, those moral functions which belong peculiarly to Christianity—and of relying on mere secular knowledge for that which can only be effected by the fear of God.

Upon the exalted and noble views of duty which this address labors to exhibit, we think there is a peculiar necessity of fixing the public attention; and more especially does this necessity exist in those sections of our republic, where, as is the case in the author's immediate sphere of labor, society is yet in a state of transition, and open to the ingress of the most destructive or the most salutary principles. Upon the whole of that vast region of the West and Southwest, where we behold new and already powerful states, just awaking to a consciousness of their own strength, the mind of the Christian patriot dwells with strangely mingled feelings of apprehension and exulting hope. What a glorious theatre for the momentous experiment which it seems to be allotted to our republic to try, once and forever! What mighty results may there be witnessed, fully wrought out within the compass of a few years of its vigorous political life! Yet, we are verily assured that these results, under God, are directly dependent upon the influences, intellectual and moral, which are now, or soon may be introduced, to modify the action and to determine the character of society. In regard to the West and Southwest, it is most especially true, that the men of this generation have much of the *present*, and very much of the *future*, at their disposal. The providence of God has so ordered it, for our permanent reward and glory if we are faithful to our trust: to our lasting disgrace and punishment if we neglect it.

In the midst of such thoughts, we rejoice to listen to a voice like that which speaks in this Address. It is a cheering thing to know, that amidst the restless tide of adventure—the rush for temporal gain, the contest for station, the dust and din of that young world beyond the mountains—there are found brave and faithful spirits, who lack not the *courage* and the *will*, as God has endowed them with the power, to call the attention of their fellow men to high principle and saving truth.

Astoria Female Institute.—The annual session of this institution closed on Thursday, 6th inst., with the semi-annual review of music. By reference to another column, it will be seen that the next session commences on Monday, September 14.

DIOCESE OF NEW JERSEY.

The Journal of the Convention gives evidence of the increasing prosperity of this Diocese under the labors of its energetic and devoted bishop, with his faithful band of clergy. We extract the following statistics of the annual visitation: "46 places visited, 111 services held, preached 83 times, catechised the children in 33 churches, confirmed 220 persons in 32 parishes, ordained two deacons and one priest, consecrated one church and instituted one rector. The number of the clergy is 38." We shall find room hereafter for more copious extracts.

DIOCESE OF MARYLAND.

The Journal of the Convention of the diocese of New Jersey, contains also the Episcopal address of Bishop Doane to the Convention of Maryland. The statistics of the visitation are:

"Visited 18 churches, preached 19 times, confirmed 329 persons, and ordained one priest."

DIOCESE OF KENTUCKY.

The Journal of this diocese exhibits, in general, little to encourage us in the results of the past year. An effort is making, however, to found a permanent literary institution in connection with the Theological Seminary of the diocese, which has some prospect of success. The journal contains an "amended constitution," as concurred in by the convention of 1840, and proposed for the concurrence of the convention of 1841.

Delaware.—The Journal of the Convention of this diocese, contains little to cheer our hopes in regard to the prosperity and increase of the Church. Notwithstanding the pressure of duties devolving upon him from his own extensive diocese, Bishop Onderdonk has bestowed upon it the requisite Episcopal supervision. The following eloquent extract from the work of Dr. Hawks, receives additional and mournful emphasis from the fact that only *seven* parishes in this interesting district are in a flourishing condition. Can nothing be done for Delaware?

"The whole peninsula between the Chesapeake and Delaware bays, is about two hundred miles long, and between eighty and ninety in breadth, at the widest part. It is divided among three distinct governments; and includes the State of Delaware, which is all within it, the eastern shore of Maryland, and two counties of Virginia. Before the Revolution, the Church of England flourished through this whole region. When the war commenced, there were not less than sixty churches in it, many of them substantial and beautiful brick edifices, and not a few well filled with worshippers. Of these buildings, some are yet standing and now in use, though they were long deserted; others are now in ruins. The traveller, in going down the line that separates Delaware from Maryland, might at a recent period have seen within a few miles of that line the tottering remains of five churches, and the spots on which had stood three or four others. There are few things more calculated to touch the soul of a pious Churchman, than to journey over those of the Southern States in which the Church was the establishment, and to mark the crumbling remains of ruined temples, that attest the piety of our forefathers. More than once have we paused in our travel to step aside, and stand alone with the roofless, perchance, shattered walls of some house of God, that caught our eye and lured us from the road. There is a sermon in the very stillness of the quiet air around the hallowed spot, as one sits down on some half sunken tombstone, and in the calm loveliness of one of those bright and beautiful days that belong to a southern clime, calls up the scene of former times, and fills that forsaken Church with the worshippers of a buried generation, and hears in fancy the preacher's voice, and thinks of all the hopes and fears, the joys and sorrows of that assembly of immortal beings that have gone to their last account. How many souls were here ripened for heaven, how many aggravated their condemnation by here slighting the oft-repeated offers of mercy? Who can tell but God? Now, where are they? Breathe forth the words, and Echo, from those ruined walls, will send for answer back upon the heart—'now, where are they?' Startled by the sound, the mind, awaking from its reverie, reluctantly returns to the realities of life, and muses in silence on the unspoken sermon, that the heart had been preaching to itself, from the text of that old ruined church."

Preaching the Gospel: *A Charge delivered to the Clergy of the Diocese of Tennessee. By the* **Right Rev. James Hervey Otey, D. D.,** *Bishop of the Diocese of Tennessee.*

This Charge is characterized by the author's usual clearness and ability. The leading doctrines of the Gospel are exhibited in just and harmonious outline, and the necessity of their faithful exhibition, earnestly and affectionately inculcated. We shall make a few extracts in our next number.

Familiar Letters to Henry Clay, of Kentucky, *describing a Winter in the West Indies.* **By Joseph John Gurney.** New York: Mahlon Day & Co.

These letters are the fruit of a visit to the West Indies, during the winter of 1839–40. They are written in an agreeable style, with some very pretty verses, somewhat profusely scattered through certain parts.

The visit of Mr. Gurney, as he tells us, was mainly of a missionary character. In connection with the report of his labors as a preacher, he has given us an interesting description of the topography, scenery, and productions of the West Indies; and a very encouraging report of the effects of emancipation in those islands.

Mr. Gurney is well known in this country as an enlightened philanthropist, and during his brief sojourn among us, has won the respect and love of all who were favored with his acquaintance. In all that he says upon the delicate question of slavery, there is no harsh word or rash recrimination; and we believe that the most zealous advocate of the present system of things, will find nothing at which to murmur in the perfectly calm and Christian-like discussion of this topic.

NEW AGENTS FOR THE CHURCHMAN.

Josiah Tiffany, Utica, N. Y.; Rev. Richard Bury, Cleveland, O.; George M. Marsh, Portsmouth, N. H.; H. V. Raymond, Mobile, Ala.; William Jucho, Lexington, Ky.

We see by the last "*Banner of the Cross,*" that Mr. R. S. H. George, bookseller, No. 26 South Fifth-street, Philadelphia, has become the publisher of that excellent paper.

The Rev. Nicholas Wiseman, D. D., late Rector of the English College at Rome, has been raised to the Episcopal dignity, to be sent forth on an apostolic mission from Rome to England. He was consecrated Bishop of Melpomenæ *in partibus*, and Coadjutor Vicar Apostolic, with right of succession in the Midland district of England.

The Rev. William R. Babcock, of Westerly, R. I., a graduate of the General Theological Seminary at its last commencement, has accepted the invitation of the parish of Christ Church, in Gardiner, Me., to become their rector, and will enter upon the duties of his office the second Sunday in September.

The Russian Autocrat has issued a proclamation confiscating the property of all subjects who shall embrace the Roman religion, or who have embraced it within the last twenty-five years.

The whole number of priests exiled or transported by the Russian government for having signed an act signifying their adhesion to the Church of Rome, is said to be 160.

"The Church," says Bishop Doane, "should be planted everywhere where there are men. Its centres should be at the places of chief concourse, as capitals and country towns. Thence it should radiate through villages, and hamlets, and mountains, and plains, and forests, till 'nothing is hid from the heat thereof.'"

Bishop Moore.—The numerous relations and friends of this venerable prelate have the satisfaction of seeing him once more among them. On Sunday last, he preached twice on Staten Island; and from the same desk he officiated in more than half a century ago. Bishop Moore is now nearly 80, but enjoys excellent health, and preaches with the same ardor and Christian affection he was celebrated for twenty years ago. There is now none among us that appear so patriarchal. His white hair flowing over his shoulders, his trembling hands and venerable appearance as he discourses in the pulpit, give him the appearance of a man who belongs to a by-gone age. Indeed, he truly does belong to ancient times; for he recollects, when a boy, the city when it contained only thirty thousand inhabitants, a less number than that of Brooklyn. He has a distinct recollection when St. Paul's Church was built, and when it was so far up town that it was objected to by the inhabitants generally. Broadway extended only a very short distance above it, and was not paved.—*N. Y. Express.*

PERCEVAL ON THE APOSTOLIC SUCCESSION.

The work of Mr. Perceval on the Apostolical Succession, is creating quite a sensation in Scotland. A correspondent of the Guardian, a paper devoted to the interests of the established religion of that country, while in the bitterness of his enmity he betrays a spirit wholly alien to that of the Gospel, adverts to the increasing spread of Church principles through the zealous efforts of the Episcopalians there, and admits with undissembled grief "that their converts recently have been neither few nor of small importance, in point of influence and reputation among their neighbors." In reference to the work above mentioned, he says in his letter to the editor, "If you or some of your correspondents would expose the very plausible sophisms of that production, it would, I am convinced, do exceeding good service to many a bewildered Churchman, and stay the increase of the enemies of the Gospel. The appendix containing a list of the descent of the English bishops, and by which the *continuity* of their line is attempted to be proved, has, I happen to know, staggered many among us." The cause of the hostility of the writer, is found in the doctrine held by the Church respecting the Divine Constitution of the ministry, and we are happy in the belief that the temper which he manifests, —and which, we are sorry to add, is shared by many of his denomination in this country,—has failed, as we trust it will ever fail, to engender a similar disposition on our part. "If there is any one among us, whose feeling towards the most erring of those whom either schism or heresy has alienated, is of this character, who views him otherwise than as a brother for whom Christ died, and whose restitution is to be desired on his own account, as well as that of the main body, the members of our Church have no fellowship or sympathy with such a partizan. We believe that our Lord has left one method, one only authorized method, for securing and sealing that spiritual unity so much desired, and that is, the union in Church order and sacraments; that where this method is through men's ignorance or frailty set aside, the only course for true charity to take, is to mourn for the evil, without attempting to deny or palliate it; to pursue without deviation the way of truth which divine goodness has preserved to ourselves, and to avoid all these crude efforts at amalgamation, which, so long as the main point of separation remains untouched, can only tend to perpetuate the evil they would disguise, and to aggravate it by the accession of others still greater.—*Banner of the Cross.*

Bishop Polk, speaking of one of the parishes which he visited in his late tour, relates a circumstance which, while it shows the high estimation in which the public worship of God is held by those who are prevented from frequent participation therein, may convey a salutary admonition to some among ourselves. "I was gratified to find among my auditors two elderly gentlemen, heads of families which had been long deprived of the privileges of the Sanctuary, and who had travelled twenty-three miles before eleven o'clock, to be ready at our services."—*Ib.*

The Rev. Samuel Buel has accepted a call to the Rectorship of St. James' Church, Schuylkill Haven, and has entered upon the duties of his office. Letters and papers intended for him, may be directed to Pottsville, Pa.—*Ib.*

So long, says the Chronicle of the Church, as men love their money better than they do their religion, it is certain that they have not the Spirit of Christ.—*Ib.*

ORDINATION.

On Sunday, July 26th, in the Church of the Holy Trinity, Westchester, Pa., Bishop Onderdonk admitted the Rev. Richard Newton to the Holy Order of Priests. Morning Prayer by the Rev. Mr. Rees. Sermon by the Bishop. At a confirmation held in the Church the preceding evening, eight persons were admitted to that rite.—*Ib.*

Change.—The Rev. Henry Tullidge has relinquished his charge at Weathersfield Springs, Genesee Co., and accepted a call to St. Paul's Church, Erie, Penn.—*Ib.*

Bishop De Lancey's Visitation.—On Sunday last, 2d inst., the Bishop visited Grace Church in this city. Morning prayers were read by the Rev. Mr. Leavenworth, assisted by the Rector, the Rev. A. C. Patterson, who read the lessons. The Bishop preached, and administered the Holy Communion, in which he was assisted by the Rector, Mr. Leavenworth, and the Rev. Dr. Rudd. In the afternoon, prayers were read by the Rector. The Bishop preached and confirmed *twelve* persons. In the evening of the same day, the Bishop confirmed *two* persons belonging to the congregation in their sick rooms.—*Utica Gospel Messenger*

From the Spirit of Missions for July, 1840.

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

[*Continued.*]

Wisconsin.—Four missionaries appointed; one resigned without proceeding to the west; one tranferred to this Territory.

The Rev. R. F. Cadle, residing at Fort Crawford as chaplain, has continued to perform missionary duty at Prairie du Chien, and has also visited and officiated at Mineral Point, at Dubuque in Iowa, and other places, his services in the capacity of missionary being rendered without a salary from the Committee. There is no immediate prospect of the erection of a church for the little parish at Prairie du Chien.

The Rev. Mr. Philo entered upon his duties as missionary at Madison about a year since. He has organized a parish, and a large portion of the inhabitants attend the services of the Church, which are held at the capitol. He has also extended his labors to Jefferson, Aztelon, the Blue Mounds, Mineral Point, and other places, often occupying private dwellings as places of public worship. He has found the field for missionary labor extensive and encouraging.

The Committee are happy in being able to report, that the important station at Milwaukie is filled, the Rev. Mr. Hull having entered upon its duties in July last; and they trust he will be the instrument of great good, not only at that point, but in other parts of Wisconsin. While giving his principal services to Milwaukie, which are there held in the court-house, he has also visited Southport, (where he found about 20 families of Episcopalians, and has organized a parish,) Racine, Pleasant Prairie, Prairieville, Lisbon, and Oak Creek; and in all these places he found some scattered members of the Church to welcome him as the minister of Christ.

In December, last the Rev. Mr. Eaton became the missionary at Mineral Point, where he has since regularly officiated. The number of attendants upon public worship is large, and constantly increasing. His reception by the people was most hearty, and the prospects of success are flattering. The court-house is at present used as the place of worship, but it is understood that steps have been taken for the erection of a church.

Iowa.—The Rev. Mr. Gear, as chaplain in Fort Snelling, has performed the duties of that office, but has had little opportunity for missionary duty beyond the walls of the Fort. The great distance of that remote post from the settlements which are springing up in Iowa and Wisconsin, will prevent him from accomplishing much towards the planting of the Church in these Territories. Such services, however, as his position permits, he will continue cheerfully to render without a salary from the Committee.

The Rev. Mr. Batchelder, who has now been several years a western missionary, has continued his services at Burlington, and is much encouraged by the results of the year. A decidedly favorable beginning has been made. The attendance at the place of worship is so great, that many are obliged to go away for want of room, and if a suitable church or chapel were erected, it would now be of great service. The Committee regret that the embarrassments of the place have prevented the erection of one the past year.

It is a subject deeply painful and humiliating to the Committee, that, notwithstanding the pressing claims of this Territory, to which so many thousands are emigrating, no missionary of the Church has been sent out to it the present year.

Missouri.—One missionary has resigned, and two of those in the last report, numbered as belonging to this state, but not assigned to stations, have been assigned to stations in other parts of Bishop Kemper's jurisdiction, and three new ones have been appointed.

The Rev. Mr. Peake was engaged in his Master's work in Upper Missouri until last fall, when he left Boonville to spend the winter, by advice of Bishop Kemper, as assistant minister of Christ Church, St. Louis. He is expected soon to return to his station, and to resume his missionary labors.

The Rev. Mr. Hommann has been recently transferred from the neighborhood of St. Louis to Fulton. This station is on new ground, and the time for Mr. Hommann's first report from it has not yet arrived.

The Rev. Isaac Smith entered upon his duties at St. Charles in December. He found that much had been lost, in the interval of three years which had then elapsed, since the short residence of a missionary at that station. In his opinion, the best time for building up the Church had passed away. Still there is now a growing interest in the mission, which will result, doubtless, in good. Efforts are making for the erection of a church.

The Rev. Mr. Minard has become the missionary in the upper part of St. Louis, under the expectation that a second permanent parish would soon be established in that city. An organization was effected some months ago, and in March the missionary entered on his duties. A small church has been erected and consecrated, and there is every reason to believe that the labors of the missionary will be crowned with success.

Illinois.—The Rev. Mr. Darrow has been about four years at Collinsville and other places in Madison county. There was less of promise in this field than in some others; but his labors have not been unrewarded. Two small churches have, the last season, been in progress of erection, and are now probably completed, one at Collinsville, and the other at Edwardsville. By this measure, a degree of stability has been secured.

The Rev. Mr. De Pui removed, a few months since, from the station at Dixonville to that at Galena. In the former place he had much to try him in the sickness which for many months prevailed among his people, and especially in the indifference to religion which was manifest around him. A church has not been erected as was anticipated in the last report. The labors of Mr. De Pui were extended to Buffalo Grove and Grand de Tour. In Galena, to which place he removed about Christmas, he was very kindly received, and feels that Divine Providence has there opened to him a door of greater usefulness.

The Rev. Mr. Sellwood has continued to experience tokens of the Divine favor in his labors at Mendon, though suffering from sickness and from a painful injury which he received on a missionary tour. The church has been completed and consecrated. The Committee are much gratified to record here, that, not only was the church-lot given by an individual for that purpose, but also five acres of ground, as a glebe. This is a mode of aiding in perpetuating the ministrations of the Church which can so easily be adopted, that the Committee are only surprised that instances of it do not more frequently occur. How often could a landowner, without inconvenience to himself, to say nothing of the duty he owes of consecrating a part of his worldly goods to the service of God, lay, in this way, a foundation for the support of the minister of Christ, that, in time, perhaps in a short time, will become the means by which the blessings of a permanent, settled ministry, may be given to a neighborhood! Of eleven persons confirmed at this station at the visitation of Bishop Chase, nine were heads of families. Mr. Sellwood has continued to officiate at Warsaw and Columbus, and has extended his services to Pittsfield and Montebello.

The Rev. Mr. Dresser is, by the blessing of God, building up a flourishing congregation at Springfield, the permanent capitol of the State. From that centre of influence, the fruits of his labors will be visible over a large section of Illinois. Besides attending to the charge of his own congregation, he has officiated at several flourishing villages, among which are Petersburgh, Waverly, Decatur, and Mount Sterling; and in all of these he has found scattered members of the Church, ready and anxious to contribute according to the extent of their means, towards the support of a missionary. He has also visited the vacant station at Rushville, and is encouraged to hope, that if stated missionary services could be given a part of the time to that place, the Church, planted there several years ago, and now decayed for want of nurture, might still be revived.

There is one measure which Mr. Dresser has repeatedly brought to the notice of the Committee, of the utility of which in his own sphere, he is well convinced. It is the associating with him of another clergyman, to act as an itinerating missionary in places lying around his station, some of them, perhaps, 50 miles distant. With such an one he is ready to co-operate, and even to share the toils and burdens. A measure of this kind has often been alluded to by Bishops and others; and the subject is here introduced, in the hope of arresting the attention of some one whose heart is warmed by the grace of God, to desire such a work. It is the primitive mode of extending the borders of the Church, first, to gather together a company of believers at the point of greatest concourse, and thence to send out the privileges and blessings of the Church to all places around, as light from a centre.

The Rev. Mr. Douglass removed about Christmas from the station at Pekin and Tremont, (where he had extended his services to Mud Creek and Delavan,) to that at Alton. This change was made by advice of Bishop Chase, who had viewed, with much grief, the large and important town of Alton left, more than a year, without the ministrations of the Church.

The Rev. Mr. Chase removed from the station at Ottawa, to that of Robins' Nest, in August last. In the former place, he left a growing congregation, which is still destitute, and in whose behalf an urgent call has been made upon the committee for a missionary. In his new sphere of labor, Mr. Chase acts as missionary in two or three neighboring settlements, and is also the Principal of Jubilee College.

The Rev. Mr. Cornish, though suffering a part of the time from ill health, has continued his labors in the northern part of Illinois. His services have been chiefly confined to Juliet, where it is expected a church will be erected the coming year; but he has also officiated with regularity at Lockport, and occasionally at Napierville, Geneva, and St. Charles, formerly Charleston. In the month of January, he visited the flourishing and healthy town of Rockford, about 60 miles from his station; where he found a field of great usefulness opened to a missionary, and much anxiety manifested that it should be filled. One young merchant—it is hoped, eagerly longing for the blessed privileges of the sanctuary, which he had enjoyed before his removal to the west—generously offered to contribute the first year's support, if a clergyman could soon be procured. Mr. Cornish also visited and organized a parish in the neighboring town of Belvidere, which, likewise, is one of promise to the Church.

DIED,

At Morristown, N. J., on the 4th inst., Caroline Lydia, infant daughter of the Rev. William Staunton, aged 5 months.

CALENDAR.

AUGUST.

16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson*. 22, Ulster, *Ulster County*.

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County*. Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County*. 25, Hyde Park, *Dutchess County*. 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County*.

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County*. Tuesday, September 1, Goshen. *Orange County*. 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County*. 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County*. Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County*.

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From Miss A A W, a donation, $1 50—the only contribution received in 4 weeks!—every pecuniary engagement of the society having been promptly met, in doing which the officers are now in *cash advances due them 500 dollars. Unless the liberality of Episcopalians is speedily brought to its aid, the Board of Trustees must suspend their operations.*

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Henry M'Bearc, annual subscriber, $2; from Christ Church, Bethlehem, Con, Rev I H Tuttle, rector, $2—being the only contributions received since June.

Upwards of $800 are needed to meet the engagements of the Society due in the months of August and September.

Thomas Browning, Treasurer, Bank of America.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Aug. 13, from the following individuals, viz.

Charles Stimpson, jr, Boston; W A Barber, Newport, R I; Rev A Guion, Piqua, O, with remit; Rev W Norwood, Richmond, Va, with remit; Rev P P Irving, Geneva, with remit; R S H George, Phila; P M at Lewiston; P M at Palmyra; W A Barber, Newport, R I.

Packages have been forwarded from the Depository during the week ending August 13, as follows:

To Charles Stimpson, jr, Boston, per Harnden's Express; R S H George, Philadelphia, per Union Line; W A Barber, Newport, R I, per steamer Massachusetts; Miss C B Wattington, Bassin, St Croix, care of C Whitmore, Esq, West End, per brig Jones; E L Seymour, Agent, &c, Sing-Sing, per steamer Telegraph; W A Barber, Newport, R I, per steamer Narragansett; 1 box directed Rev Addison Searle, chaplain U S Navy, Charlestown, Mass, by schr Renown, for Boston.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst., has received the following contributions, viz.

From a friend to our domestic missions, for those missions, $6. From the parish of Christ church, Hartford, Con, by the hands of J M Goodwin, Esq, $157 14, for foreign and domestic missions, one half for each committee, $78 57. By the hands of the Rev Mr Bull, received from Mrs Amy Peck, of Brookfield, Con, for domestic missions, $10. Contents of a mite box in Wilmington, N C, for Southwestern missions, $5 50. From "A daughter of the Church," residing in Russell county, Ala, proceeds of a dairy beyond the wants of the plantation, for three months, for missions in Alabama, $40. Total receipts, $140 07.

August 12, 1840. James Swords, Treasurer.

ASTORIA FEMALE INSTITUTE.

REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.

Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.

Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

A YOUNG LADY, a communicant of the Episcopal Church, thoroughly educated, is desirous of obtaining a situation as a Governess in a private family. The most unexceptionable references given. Address the Editor of the Churchman.

Aug. 15.

THE Collegiate School, 115 Franklin street, will be re-opened after the summer vacation, on Monday, the 31st of August.

Circulars containing terms, &c., can be obtained at Mr. Robert Carter's bookstore, corner of Canal and Mercer streets.

Forrest & Mulligan,
Aug. 15—4t$ Principals.

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.

Aug. 15—tf

SELECT SCHOOL FOR YOUNG LADIES,

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,	$16
" " " Elementary do with History,	12
" " " Introductory Department,	6 and 8
" " " French Language,	8

References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t

ST. BARTHOLOMEW'S CHURCH.

AS the enlargement and improvement of this Church cannot be completed before the first week of September, the Church, therefore, will not be open for divine service until the first Sunday of September. The Vestry also give notice, that on Monday, September 7th, a committee will be in attendance at the Church from 5 to 9 o'clock, P. M., for the purpose of selling and renting the Pews recently constructed, as well as several very desirable Pews in the Gallery.

Aug. 15—4t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

THIS Institution is located between Union and Gramercy Parks, on 19th street, third door west of the 3d Avenue. The building is a new three story brick house, with a yard above the ordinary size. The situation is healthy on account of its being removed from the more thickly populated part of the city. Every attention will be paid to the scholars in securing their health, in cultivating their manners and morals, and in advancing them in the acquisition of literary knowledge.

The studies taught in this institution, are all the branches usually comprised in an English Education, together with the Latin, Greek, and French languages, including Music and Drawing. The scholastic year is divided into two sessions of five months each; and each session is divided into two quarters, and each quarter includes eleven weeks. The vacations are the month of August, and Christmas and Passion weeks. No scholar will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness.

The terms of tuition for eleven weeks, payable quarterly in advance, are five dollars for spelling, reading, writing, and English Grammar, including pens, ink, and paper; ten dollars for Definitions, Arithmetic, Geography, Astronomy, and Philosophy; fifteen dollars for all the higher branches of a finished English education; and twenty dollars for each of the other branches of study. The boarding scholars will be required to pay an extra charge of thirty dollars a quarter for board, and ten dollars a quarter for washing; and they will also be required to furnish their own beds, bedding, and toilet furniture, or pay an extra charge of five dollars a quarter for the use of these articles of furniture.

The Principal, having received an early education of more than thirteen years' constant application to study under the best qualified instructers, and having taught successfully for some years in Philadelphia and other places, flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care, and the care of his lady, the education of their daughters. Besides the constant attention of the principal and his lady, other well qualified instructers are engaged to give instruction in French, Music, and Drawing. Application for admission may be made to the principal, or to the preceptress, at the above institution.

Officers of Instruction.—The Rev. James Sunderland, *Principal*; and Mrs. R. M. Sunderland, *Preceptress.*

References.—The Rt. Rev Benjamin T. Onderdonk, D. D., the Rev. Henry Anthon, D. D., the Rev. Samuel Seabury, D. D., and the Rev. Marcus A. Perry, A. M. August 12—7t

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.

July 2

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

ASSISTANT WANTED.

AN Assistant in the Government Classical School at Brockville, on the St. Lawrence River, Upper Canada, will be required on the 18th day of August. The applicant must be a British subject, of good Classical and Mathematical attainments, and capable of teaching Writing, Arithmetic, and Book-Keeping. Under an act of Parliament, the salary is fixed at £50 per annum, to which the Principal would make an addition in the case of superior qualifications. A Graduate of an English University would be preferred; and in every case unexceptionable testimonials required.

Address Rev. H. Caswall,
Brockville, via Morristown, St. Lawrence Co.,
August 8, 1840.—3t New York.

TO TRUSTEES OF CHURCHES, AND OTHERS. ORGANIST.

THE advertiser, having had many years experience as an organist, is desirous to obtain a situation. He feels confident of giving entire satisfaction, and would have no objection to go into the country.

To those who consider good services of importance, the advertiser is most desirous to become a candidate for the office of organist. Salary not so much a consideration as encouragement otherwise.

A line addressed to J. H., care of Messrs. Lindle & Co., Piano Makers, 1 St. John's Lane, New York, will be attended to. Aug. 6th, 1840—3t$

MEMOIRS OF BISHOP WHITE.

JUST RECEIVED and for sale, the Memoir of the Life of the Right Reverend William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania. By Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary.

Charles Henry,
Aug. 6. 124 Fulton-street.

FABER ON ELECTION.

JUST PUBLISHED AND FOR SALE BY

CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.

July 29, 1840.

THEOLOGICAL SEMINARY OF VIRGINIA.

FACULTY.

Rt. Rev. Richard Channing Moore, D. D., President.

Rev. Reuel Keith, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.

Rev. Edward R. Lippitt, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.

Rev. Joseph Packard, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty,
E. R. Lippitt, Secretary.
Theological Seminary, July 24, 1840. tOct1.

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO, 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the Malte Brun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mr. Lincoln's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mr. Willard's Universal History, with an Atlas; Gallandet's Picture, Defining and Reading Book, &c., &c.

*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal School Union.

March 28. tf

ORGANS FOR SALE.

THE subscriber offers for sale the following organs:

An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1-2 feet wide, 5 1-2 feet deep, and contains the following stops: Great Organ, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. Swell, dulciano, Stop'd diapason, flute, and hautboy. Choir Bass, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.

A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.

Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.

An assortment of parlor organs, of various power and style of finish.

A second-hand parlor organ will be sold cheap.

Henry Erben,
July 11—tf Centre-street, head of Canal-street.

ST. MATTHEW'S HALL,

PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or

Wm. C. Dusenbery, *Actuary.*

*** The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*

Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

POETRY.

FORGIVENESS.

BY J. EDMONSTON.

When on the fragrant sandal tree
The woodman's axe descends,
And she, who bloom'd so beauteously,
Beneath the weapon bends—
E'en on the edge that wrought her death,
Dying she breathes her sweetest breath,
As if to token in her fall
Peace to her foes, and love to all.
How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
One had it—but He came from heaven:
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made;
But when in death's dark pray He sighed,
Prayed for his murderers, and died.

From the Church of England Magazine.

PARAPHRASE OF PSALM CXLVIII.

BY GEORGE WITHER.

I.

Come, O come, with sacred lays
Let us sound the Almighty's praise,
Hither bring in true consent—
Heart, and voice, and instrument;
Let the orpharion sweet
With the harp and viol meet;
To your voices tune the lute,
Let not tongue nor string be mute,
Nor a creature dumb be found,
That hath either voice or sound.

II.

Let such things as do not live,
In still music praises give;
Lowly pipe, ye worms that creep
On the earth or in the deep;
Loud aloft your voices strain,
Beasts and monsters of the main;
Birds, your warbling treble sing;
Clouds, your peals of thunder ring;
Sun and moon, exalted higher,
And you stars, augment the choir.

III.

Come, ye sons of human race,
In this chorus take your place,
And amid this mortal throng,
Be you masters of the song;
Angels and celestial powers,
Be the noblest tenor yours;
Let, in praise of God, the sound
Run a never-ending round,
That our holy hymn may be
Everlasting, as is He.

IV.

From the earth's vast hollow womb,
Music's deepest base shall come;
Seas and floods, from shore to shore,
Shall the counter-tenor roar:
To this concert, when we sing,
Whistling winds your descant bring,
Which may bear the sound above,
Where the orb of fire doth move,
And so climb from sphere to sphere,
Till our song the Almighty hear.

V.

So shall He, from heaven's high tower,
On the earth his blessings shower;
All this huge wide orb we see,
Shall one choir, one temple be;
There our voices we will rear,
Till we fill it every where,
And enforce the fiends that dwell
In the air to sink to hell;
Then, O come with sacred lays,
Let us sound th' Almighty's praise.

THE CATECHISM.

BY BISHOP MANT.

That call not education, which decries
God and his truth, content the seed to strew
Of moral maxims, and the mind imbue
With elements which form the worldly wise.
So call the training, which can duly prize
Such lighter lore, but chiefly holds to view
What God requires us to believe and do,
And notes man's end, and shapes him for the skies.
This praise be thine, that by the truth set free
Thou still hast trod the right way and the best,
City of God, my mother! yea, of thee
"Excellent things are said;" nor this the least,
That thou thy children giv'st the path to see
Of life, and lead'st them by their God's behest.

THE TEN COMMANDMENTS.

Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind from the beginning were bound to observe; and therefore under the Mosaic dispensation they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it, our Saviour declares, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." To comprehend the full extent of these commandments it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it; and what we are expected to practise, we are expected to use all fit means that may better enable us to practise it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity. The ten commandments, excepting two that required enlargement, are delivered in few words; which brief manner of speaking hath great majesty in it. But explaining them according to these rules,—which are natural and rational in themselves, favored by ancient Jewish writers, authorized by our blessed Saviour, and certainly designed by the makers of our Church Catechism to be used in expounding it,—we shall find that there is no part of the moral law but may be fitly ranked under them.—*Abp. Secker.*

A weak believer and his strong Saviour will be too hard for all that can rise against them.—*Abp. Leighton.*

CHURCH ARCHITECTURE.

We are aware that modern architects sometimes combine different styles, knowingly and intentionally; and that their excuse is, the fact of most of our larger churches being the accumulations of successive eras. Now this we hold to be a great charm in these structures. They are thus as it were visible histories of the Church; they carry the mind backwards through the vista of ages; they give it a momentum forwards into futurity; they are an emblem of perpetuity; they present to us the Church of all times; they bring before us different generations as so many independent witnesses to the truth. It is the same charm, the same gracious Providence, as that we appreciate so highly in the Holy Scriptures, which are the work and the language of fifteen centuries, and which are thus in the very words and writing memorials of all the fortunes of the Church, through Arabia, Egypt, Babylon, Greece, and Rome. For our part, so highly do we prize these natural anomalies in our Churches, that, except in extreme cases, we would rather not interfere with even the absurd alterations and the unsightly monuments of the last century. We are sorry they were ever introduced, but *factum valet;* they teach their lesson: let the eighteenth century be suffered to continue in the cloud of witnesses as well as the rest. But this charm cannot be copied; just as youth and age are good in themselves, but cannot be imitated by one another.

But there are still more serious sources of incongruity in Church building than mere difference of styles. Grecian temple, Catholic cathedral, Corinthian portico, and Norman door-way, pilaster, and pinnacle, cannot differ so much or so essentially from another as the two *notions* of a Church, a preaching house, and a house of prayer. If then we could insure the greatest technical accuracy in details, still if the Geneva principle of a house of God be adopted instead of the Catholic, the result must inevitably be an architectural monster.

There are also other "disturbing forces" which in a by-way interfere with a reference to ancient and Catholic usage; such as the use of the vulgar shop-front principle, i. e., dressing the Church so as to be handsome and catching in the eyes of man, instead of making it an offering to God; and other like modernisms, which we may have to notice shortly.

All these elements of confusion are generally allowed free play. There is hardly any age, realm, or religious system, but what contributes somewhat to a modern Church. You see included under one expansive roof of slate a vast and heavy pile, whose proportions are perhaps those of a heathen temple; from one end of the roof rises a tower, emulating in its lightness, but not in its height, the aërial tracery of Mechlin or Antwerp. From the other end of the building seems to bud, as it were, an incipient chancel. The windows are all ages and all shapes, from lancet to the most florid; round, pointed, and square. The buttresses, battlements and pinnacles, &c., are selected at random from four different centuries. As the interior is seen by far fewer people, i. e., only by the congregation, appearances and proprieties, decencies and chronologies, are there still less regarded. The result is, that if any detached parts of the building should happen to be good in themselves, they are thrown away, or only contribute to the general distasteful effect of the whole: as in that article of cookery called a medley pie, in which beef, bacon, rabbit, peas, apples and onions only spoil one another. The building becomes a type of the religion of the day, and the present state of the Church: at once sectarian, eclectic, and comprehensive.—*British Critic.*

RELIGIOUS DECORUM.

It is said we are stickling for mere punctilios, which have no connection with vital religion, which may indeed be observed, but cannot be made a point of, consistently with vital religion. But what are these punctilios? That churches should be of certain dignified proportions and a certain sacred style,—that vulgar associations should be as much as possible excluded in their plan, materials, ornaments, &c.,—that they should lie from east to west,—that there should be a middle aisle forming the main approach up to the altar,—that there should be a stone font sufficient for the practice of immersion at the chief entrance near the west end, and that the altar should be at the extreme east,—that it should not be thronged and pressed upon by the congregation,—that it and the parts about it should have a chief share of the ornament, and be the centre of attraction,—that the sittings should allow, and even encourage the congregation to kneel,—that the pulpit should not be *before,* or *over,* or by the side of the altar,—that nothing should be over the altar,—that churches should admit of all turning to the east, at least some part of the service, &c., &c.

Now these usages refer to certain divine realities; and it is urged against us that a person may, to a great extent, believe the latter, and make a practical use of them, without observing the former, without having even heard of them. Let us take the parallel case of the usages of decent society. It requires its members to have houses, dress, and other equipments, of a certain style, to be "clothed in fine linen," to wear certain apparel at certain times, to make and receive certain visits at certain intervals, and at certain times of the day; to observe certain rules in introducing acquaintances to one another, to pass from one room to another in a certain order, to sit at dinner, not "to eat with unwashen hands," or without the aid of certain implements, and to observe on that occasion various forms troublesome enough to some people, to converse only on certain subjects, to leave the dining room in a certain order, to observe certain outward marks of respect to the person one is conversing with, such as turning one's face to him or her; not to spit about, or smoke, or lounge, or sit on the table, or take off one's coat if the room is warm; to use certain phrases of respect in all one's communications; and an infinite number of other requisites, more indeed than any one could imagine, as he may find by attempting to particularize and count them. Now it is not disputed that these scruples have no necessary connection with morality or goodness. A man may be a very useful, benevolent, and in all respects an estimable member of society, yet be remiss in some of these matters; nay, there are undoubtedly persons in this country, of wealth, information, and virtue, of great consideration and influence, and good Christians, who are not in the habit of observing a single one of these usages, and whom nobody thinks a bit the worse for it. Yet Christians, with all the higher qualifications we have mentioned, if they do but fail in one or two of these rules of good breeding, which do not pretend to be more than "traditions of men," are utterly banished, most religiously excommunicated from the pale "of good society." If any one should attempt to introduce such persons thereto, he would not only be unsuccessful, but would make himself a sharer in their exclusion.

Nor would *we* have it otherwise. The "customs of society" are in general easy enough to learn, without guilt or sacrifice of more important considerations; therefore the non-observance of them is in general symptomatic of perverseness, self-will, and obstinacy, an unaccommodating and unsocial temper; while the observance of them, though they seem in themselves ever so indifferent, is a wholesome discipline, and a security that the practiser will conform to public opinion in more serious matters.

But it appears to us most strangely inconsistent, that the very same persons who are most precise and rigorous in enforcing the canons and denouncing the anathemas of "society," should strenuously advocate a vulgar, lax, slovenly, higgledy-piggledy order of things, as soon as they leave their *own* houses and come into the house of God. We are almost forced to the conclusion that there *is* something wrong in the excessive cultivation and multiplication of the elegancies and proprieties of the world, when we see they positively interfere with those of the Church; when we see that *very fine* gentlemen and ladies somehow or other *are not* good Church people; when we see the pale of good society set up above the communion of saints.—*Id.*

The being of God seems to us so clear a truth, that we cannot imagine how any nation could have ever doubted it; yet, if any fact be certain, it is that there is a constant tendency in all mankind to lose sight of this prime truth. Not, indeed, to disbelieve in higher intelligences than ourselves; for this no community, civilized or savage, was, perhaps, ever known to do; but to forget the great doctrine of one perfect, self-existent intelligence, the Creator and Preserver of all things. Plain as this truth seems to us, it had almost disappeared from the earth in the days of the sons of Noah, and men had even then begun to worship the works of their own hands. In the family of Abraham it was indeed found: but there God had especially revealed himself; and while Jacob and his descendants lived quietly under the Egyptian kings, the knowledge of the true God no doubt remained in Israel. When, however, a new succession of princes arose and persecuted the Israelites, the knowledge of God was much diminished among them. It had not wholly perished, but it was so much corrupted that they seemed to regard God as only one of the many idols which they saw worshipped by the superstitious Egyptians. Their miserable and degraded condition under the hand of an idolatrous people left them little time to inquire after God, or to offer devotion to him; and, if they had heard of promises made to their fathers, their situation made them think those promises were never to take effect. From their spiritual bondage as well as temporal, it pleased God to deliver them by a new revelation; with this revelation Moses was intrusted. Moses, well knowing the ignorance of his countrymen, knew that their first question would be, what was the *name* of the God of their fathers? They would think of him as of one of the national idols of Egypt, where every province, and almost every town, had its own peculiar and tutelary god. Moses, therefore, asks God by what name he shall announce him to the Israelites. God condescends to his request and his people's infirmities, and gives himself a name: but such a name withall as was suitable even to his supreme dignity; such a name as would not confound him with the idols of Eygpt, but would show his people at once the unity of the Being who could so style himself, the distinctness of that Being from every other in the whole living universe. "I am that I am," says the Lord. "To whom will ye liken me?" he speaks elsewhere by his prophet (Is. xl. 18.) The God of Israel is a Being wholly beyond all comparison or description; he is that he is, and no other designation can rightly suit him. To give him a descriptive name would be impossible; our name God is derived from *good*—the *good Being.* But this is to describe him by one quality alone. All attempts to designate him rightly are vain. He shrouds himself in the insufferable blaze of his own glory, and all that we know of him amounts to this, that he is that he is. The very name reproves all vain attempts to fathom the Divine nature. We must believe it as Scripture propounds it; other knowledge of it we can never obtain.

If Trinity of Persons seem to some not to consist with Unity of nature, let them remember that God himself tells them he is that he is,—he is a Being distinguished from all others by his very essence. The very name leads us to believe that he who claims it is eminently mysterious and unsearchable; that ordinary conception and common rules have no application to him. This name also implies his necessary and eternal existence. There never was, there never could be, a time when God was not; there never will be, never can be, a time when he will cease to be. There is no being besides concerning whom this can be said. The name, too, implies that God is unchangeable. He is always that he is. "I am the Lord," he says: "I change not." (Mal. iii. 6.) Some translate the words, "I will be that I will be," which is equally language which can be used by none but God. No angel can dare to say, "I will be that I will be." But perhaps it will be best to consider the words without reference to time, and merely as declaring the essence of God, that he is incomprehensible, self-existent, and unchangeable. This is the meaning of the word Jehovah, the peculiar name of God, and never given by him to any creature.—*Rev. Henry Thompson.*

CHRIST IN THE STORM.

How consoling is the proof which is here presented to our minds, that Jesus can preserve his people from the greatest danger, although he is not present with them,—present, we mean, as to his humanity, which the heavens have received until the day of the restitution of all things, and not as to his Divine nature: for in this he is every where, dwelling among his believing people, and keeping them by his almighty power through faith unto salvation! How blessed and comfortable the reflection, that we lose nothing by the absence of Christ as man! Nay, we gain much by it in our present state, for it is expedient for us that he should have gone away, in order to undertake the great work of intercession in our behalf. His life, at the right hand of God, is the hidden spring and secret source from which issue forth the streams of spiritual vitality by which his members are supported and sustained. Because he lives, they live also. Our great High Priest can do more for us at the right hand of his Father, than if he had remained on earth. But when he shall have accomplished the number of his elect, he will come again and take his people to himself, that where he is, there they may be also. Now, this important lesson might be learned from the Saviour's conduct on the occasion before us; though he was absent in body, yet was he present in spirit with his disciples. Even whilst he was engaged in prayer, his eye surveyed them, and his mercy guided them, and though he allowed the storm to rage around them, in order to try their faith, yet he ceased not to protect and defend them by his power; and with the petitions which he offered up on his own behalf, he sent up many earnest supplications for their safety to his eternal Father's throne.

CHURCHMANSHIP.

We hear much of Dissent on principle; we need to hear more of Churchmanship on principle. The man who cleaves to his Church simply because he was born in her, or because he has become accustomed to her, or because his friends associate themselves with her, or because it is more convenient, or it suits his temporal interest and advantage to belong to her,—he is no better than a stepson; he will never stand by her in her jeopardy; he may accompany her in the calm, he will desert her in the storm. But those that have examined the reasons of their choice, who have prayed over the subject, who have come to their decision influenced no less by the convictions of their understandings than the affectionate sentiments of their hearts,—these are the children in whom the Church may rejoice, and for whom she is bound to give glory to God; children whose love to her is as enlightened as it is fervid, and as disinterested as it is decided; who would love her the more if she were clothed in sackcloth, and would cleave to her though she were stripped of all but her spirituality. May God fill her bosom with such sons!—*Rev. H. Stowell.*

DANGER OF DELAY IN RELIGION.

Many of us, perhaps, intend to turn our steps into the right course at some future time; but we think that another season will be more convenient than the present. A year ago did we not think the same? Do we feel more disposed to the work now than we did then? Believe me, no deception can be more ruinous than that which teaches us that we may put off our preparation for eternity, and yet be safe when we stand in judgment. And what is our real reason for seeking this delay? It is nothing else than a love of sin. It is a dislike to the service of God. Will time cure this? Alas! no. The longer we continue in sin, the more difficult it becomes to forsake it. It is Divine grace alone that can graft in the sinner's heart the love of God. But the longer this grace is resisted, the deeper grows the habit of sin, the stronger grows its power; and the self-deceiver becomes every day more unwilling to forego any sinful indulgence, and to enter upon a new course of life. Let us not, then, vainly imagine that if we are now unwilling to forsake our sins, the mere circumstance of additional time will make us willing. Time may make us less eager after some pursuits; but this is not repentance. Weariness of one sin and attachment to another, is not that renovation of the heart which marks the character of the true Christian. The object of Christianity is to draw the heart from a love of sin to a love of God; it is to teach us to turn from the evil of our ways, and to live.—*Dean of Chester.*

LOVE TO CHRIST.

Let us, who have become recipients of a spark of this grace, esteem it highly—it is an invaluable pearl; and small as this pearl may be, yet it is of more value than the whole world; however small the spark is, it may still become a glowing heat, a flame of the Lord, when carefully cherished and attended to. Preserve it cautiously, by a truly circumspect walk; avoid all unnecessary intercourse, friendship and entanglement with the men of this world, and every other occasion of temptation. In such circumstances, we ought to conduct ourselves like one who walks against the wind with a lighted taper, or who passes through a forest with a precious jewel; for the enemies of our souls, who watch for our treasure, are every where in ambush; we must, therefore, be constantly upon our guard, and pray that he who has kindled, will preserve this sacred flame even unto the end.—*Abp. Leighton.*

DIVINE POWER IN THE SOUL.

There is a dominion over the passions and the inferior nature of man, which may be justly called the kingdom of heaven, or the reign of Divine power within us. And it is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent, and consummation, of all the plans of Providence, which shall establish the kingdom of God, in the world, unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before him. We may even assist to build up the ark which shall save a drowning world; but without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.—*Rev. G. Townsend.*

ADDRESSED TO ONE WHOM THE WRITER WAS ANXIOUS TO PERSUADE TO DRAW NEAR TO THE TABLE OF THE LORD.

Your kindness will excuse the liberty I have thus taken in writing to you; but I am so fearful, when left to yourself, that your humility will overcome your sense of duty, that I have taken this means of again urging you not to absent yourself from *the Lord's Table.* I feel my own weakness and inadequacy in what I am about to do; but that I may lead you into no error, I will merely give you the opinion of one of our most orthodox divines. He tells us that the oftener we look into our souls in order to go to this ordinance, the less trouble we shall have when we come to die, and the less danger we shall be in of falling into a state of sin and security; that it will be the greatest comfort in life, when we perceive that we are still growing in grace, and attaining to that perfection which must fit us for heaven; and let not any well-meaning Christian be discouraged with fears of having gone unworthily to the Lord's Supper, and so forbear because they do not find all the benefit and change wrought in them which they hoped for; but let them consider that a state of holiness and perfection is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us; a good Christian not being one who has no inclination to sin, but one who, through the grace of God, immediately checks and suffers not such inclination to grow into evil habits. God, who knows our infirmities, will accept our sincere endeavors, though attended with imperfections and backslidings, provided we can condemn ourselves for them, and strive to mend.

Our blessed Saviour himself pronounced all his disciples (the traitor excepted) to be clean, that is, qualified to receive this sacrament which he was going to administer to them, although he knew them to be subject to very great failings and infirmities, which soon appeared when they all forsook him, contrary to their solemn promises; but this they repented of, and were forgiven by their compassionate Redeemer. If, therefore, you love God and your neighbor, though not so fervently as you could wish—if you have a real desire of being better than at present you find yourself to be—if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly, if you do daily pray for God's grace, that you may in His good time be what He would have you to be, and do not live in any known sin, by no means forbear to go to this ordinance as often as you have an opportunity, and depend upon God's blessing and an increase of His grace; and that He may in rich mercy guide, guard, and direct you, is the prayer of your sincere friend.

CATHEDRAL MUSIC.

England is entitled to boast that her cathedral music is superior to that of any other country, and that, while the music of the Church in Italy, and even Germany, has degenerated, ours retains the solemn grandeur of the olden time. Our services and anthems, too, are more vocal than the masses and motets of the Romish Church; for, in these, the voices are very frequently subordinate to the rich and powerful instrumental symphony which accompanies them. Our cathedral music is accompanied by the organ only; a kind of accompaniment that is not liable to the changes which orchestral music is constantly undergoing, and from its grave and solid style, is calculated to support and enrich the vocal harmony without withdrawing the attention from it. The more independent vocal music is of instrumental accompaniment, the less it will be subject to the mutability of taste and fashion; and this is one cause of the durability of our cathedral music. Its choral harmony, too, is of surpassing grandeur, when performed with sufficient vocal strength; but, unfortunately, this is seldom the case in our cathedrals and churches. The body of vocal sound being too feeble to fill the edifice, the organist endeavors to supply the defect by the loudness of his playing. But two and two do not always make four. By doubling the quantity of vocal sound, the greatness of its effect may be doubled: not so when the added quantity of sound is instrumental. This addition, indeed, frequently subtracts from the effect of the whole; for the listener is painfully employed in straining his ear to separate the tones and words of the choristers from the mass of instrumental sounds in which they are smothered. The choral establishments of the cathedrals are, at present, inadequate to do justice to the grand and solemn music which they have to perform.—*Hogarth's Musical History, &c.*

HOW TO CONTROL THE DESIRE OF HUMAN APPROBATION.

The cultivation of the desire of "that honor which cometh from God," the Christian finds the most effectual means of bringing his mind into a proper temper, in what regards the love of human approbation. Christian! wouldst thou indeed reduce this affection under just control? *Sursum Corda!* Rise on the wings of contemplation, until the praises and the censures of men die away upon the ear, and the still small voice of conscience is no longer drowned by the din of this nether world. Here the sight is apt to be occupied with earthly objects, and the hearing to be engrossed with earthly sounds; but there thou shalt come within the view of that resplendent and incorruptible crown, which is held forth to thine acceptance in the realms of light, and thine ear shall be regaled with heavenly melody! Here we dwell in a variable atmosphere,—the prospect is at one time darkened by the gloom of disgrace, and at another the eye is dazzled by the gleamings of glory; but thou hast now ascended above this inconstant region; no storms agitate, no clouds obscure the air; the lightnings play, and the thunders roll beneath thee.—*Wilberforce.*

JUST RECEIVED,

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The *Tracts for the Times,* by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

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March 28. tf

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Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas . Butler, Agent, No. 28 Ann street, New York.

New York, ay 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

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